

A COMPLETE DAY AND NIGHT
IN DEVOTION TO ALLĀH

BOOK ONE
BEDTIME DEVOTIONS

Muhājir b. ‘Alī



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فلاح السائل ابن طاووس

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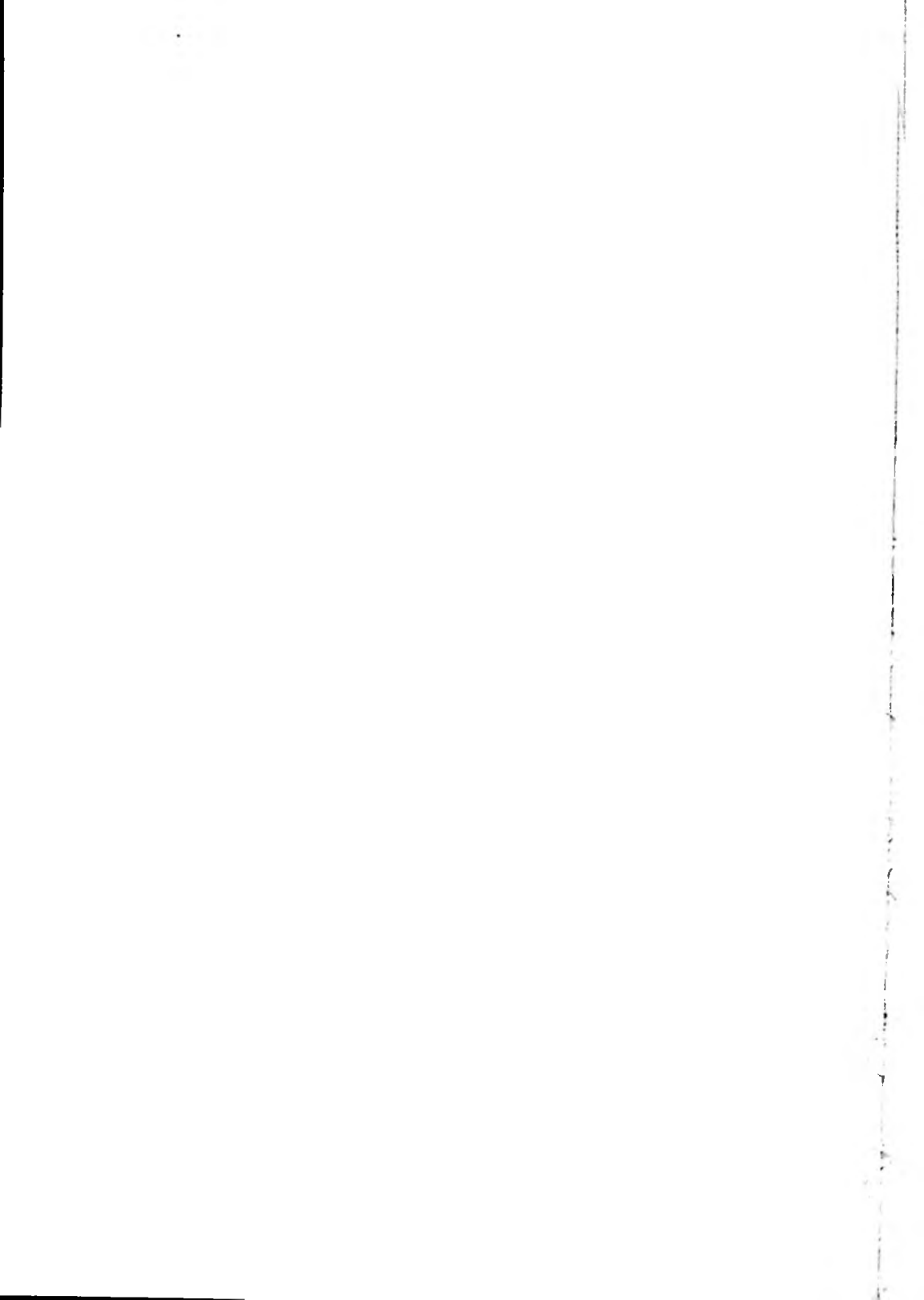
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH
THE ALL-BENEFICENT, THE ALL-MERCIFUL

Dedication

***This work is dedicated to the love of our hearts
and the Master of this Age, Baqiyat Allāh, al-
Ḥujjat Ibn al-Ḥasan, Imām al-Mahdī, peace be
on him. (May the Almighty hasten his return and
grant us martyrdom fighting under his banner
and make us witnesses to His reign on earth.***

Amen.)

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Introduction

The inspiration and outline for this book comes from the *Miftāḥ al-Falāḥ* of the renowned scholar Shaykh Bahā ad-Dīn Muḥammad b. al-Ḥusayn al-Ḥārithī al-‘āmilī (d. 1030 AH).

Its content however draws from several related sources besides the *Miftāḥ al-Falāḥ*, including the *Falāḥ as-Sā’il* of Sayyid Ibn Ṭāwūs, the *Mafātīḥ al-Jinān* (and its appendix *Bāqiyāt aṣ-Ṣāliḥāt*) of Shaykh ‘Abbās al-Qummī and the Commentary (*sharḥ*) of *Miftāḥ al-Falāḥ* by ‘Allāmah al-Khawājūi – may the Almighty sanctify their souls and fill their graves with divine light (*nūr*).

Following the outline of the *Miftāḥ al-Falāḥ*¹ therefore, this work will *inshā Allāh* be divided into six ‘Books’:

- Acts of Devotion to Perform from Bedtime to Late Night
- Acts of Devotion to Perform from Late Night to Dawn
- Acts of Devotion to Perform from Dawn to Sunrise
- Acts of Devotion to Perform from Sunrise to Noon
- Acts of Devotion to Perform from Noon to Sunset
- Acts of Devotion to Perform from Sunset to Bedtime

Besides the Acts of Devotion (*‘amāl*), where appropriate

and necessary the Islamic etiquette (*ādāb*) related to what is usually practiced at certain times of the day or night is also described, such as the etiquette of sleeping, waking up, using the washroom, eating, dressing and so on.

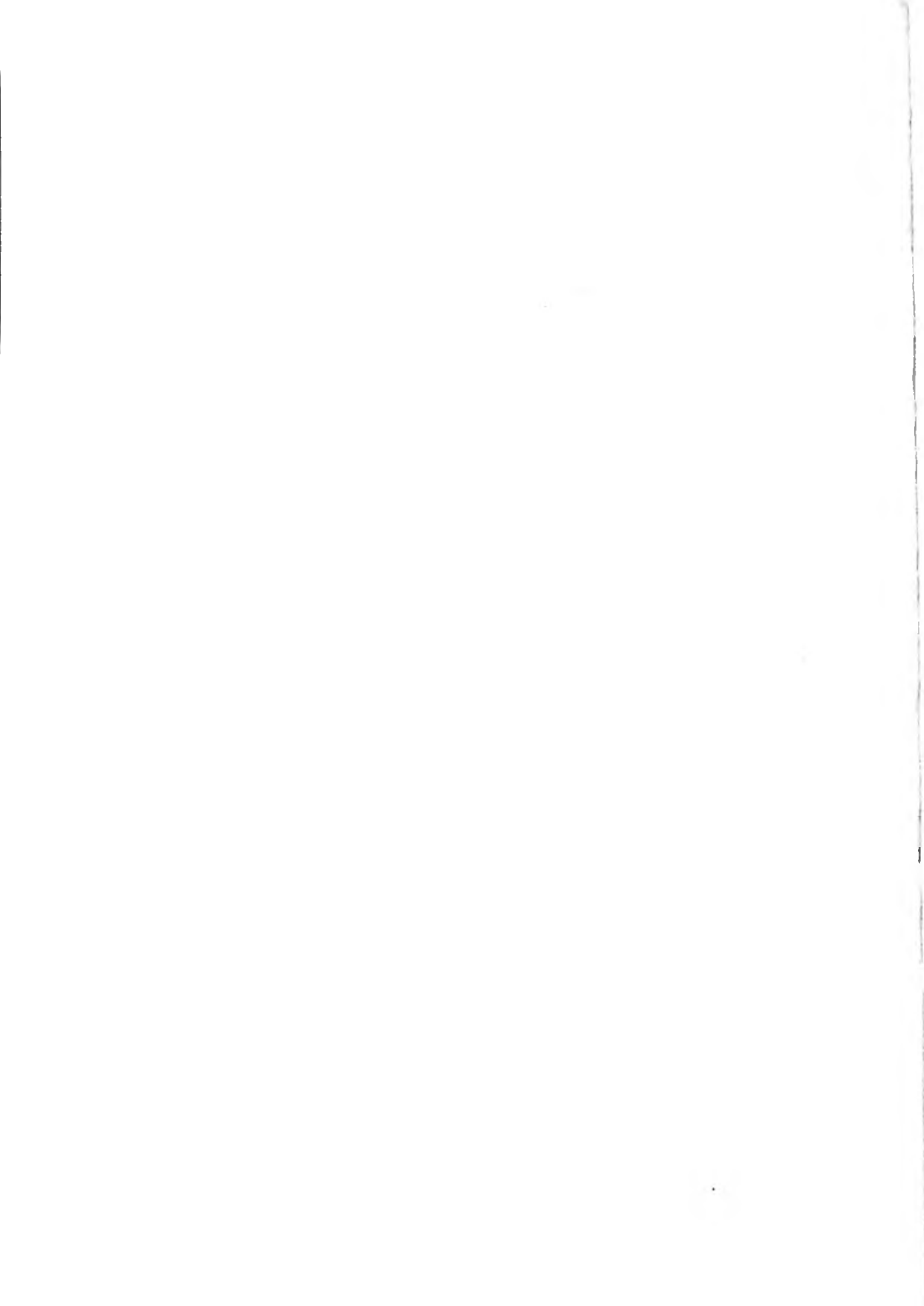
Each of these books is made up of several chapters. There is one primary chapter that summarizes the acts of devotion to be performed between the two specified periods related to the book. The other chapters discuss matters that either require individual and more detailed treatment, or acts of devotion for specific needs but not necessarily to be performed every day. This is self-explanatory once you review the chapters of this book.

Besides attempting to practice whatever is prescribed in this work on a daily basis, it is our personal recommendation to those seeking higher spiritual states that they occasionally set aside a whole day and fast for the pleasure of the Almighty whilst attempting to perform *all* the daily acts of devotions in Books One to Six.

We have chosen to print each of these six periods (in a complete day and night) as a separate book, so that it is more practical to use. Book One for example, can be kept by one's bedside while other books may be kept with one's prayer mat or at work, and so on. Furthermore, we have formatted these books in the A5 paper size so as to make it handy and easy to carry around and use.

In conclusion, we seek refuge with the Almighty from any traces of self-worth (*'ujb*), ostentation (*riyā*) or pride (*kibr*) and beg Him to overlook any lack of sincerity in the

compilation of this work, so that by the blessings of His Messenger Muḥammad (ṣ) and the Household (*Ahl al-Bayt*) ('a) of Muḥammad (ṣ), this work may become a source of shade for us on the Day when there is no shade except His. Amen.



CHAPTER ONE

Sleep in Islam

Know, my dear, that sleep is a blessing of the Almighty Lord and a great sign of His (s.w.t.). It is a blessing because He has said, '*and We made your sleep a means of rest.*'² Thus when your body wearies, sleep gives it relief and allows it to re-energize. So important is this blessing, that one who is deprived of it is tormented and seeks medication to fall asleep.

In the words of Amīr al-Mu'minīn 'Alī b. Abī Ṭālib ('a), '*sleep is a rest from pain...*'³ and Imām aṣ-Ṣādiq ('a) is reported to have said, '*sleep gives rest to the body just as speech gives peace to the soul and silence gives rest to the intellect.*'⁴

Know also, that sleep is a great sign of Allāh (s.w.t.) because it reveals your weakness before Him. For He praises Himself saying, '*neither drowsiness befalls Him nor sleep... His seat embraces the heavens and the earth and He is not wearied by their preservation...*'⁵ So whereas you tire after being conscious for two-thirds of the day and are asleep for one-third of your life in this world, He neither tires nor does He sleep; and neither does slumber overtake Him; you are under His constant watch. So learn to entrust your affairs to Him and be at rest!

The Importance of Preparing for Sleep

Much as you fear death, sleep is nothing but the same. Therefore let your concern at the time of sleep be the same as your concern for what you would not leave undone at death. If you have hurt another soul, then seek its forgiveness before you sleep just as you would do that before you die. Plead your Lord for the forgiveness of your sins before you fall asleep just as you would if you knew you were dying.

Sleep is no different from dying because the Almighty Lord takes your soul when you sleep as He has said, *'Allāh takes the souls at the time of death, and those who have not died in their sleep. Then He retains those for whom He has ordained death and releases the others until a specified time...'*⁶ Sleep has therefore been called 'the brother of death'.

Of your concerns when you sleep, let one of them be that you do not sleep excessively nor sleep all night without rising to worship your Lord, even if it be just for a prostration of thanksgiving. For He has praised those who are such, saying, *'They used to sleep little during the night, and at dawns they would plead for forgiveness.'*⁷ And in describing the reward of those who abandon their beds at night and forgo the pleasure of sleep to worship their Lord, He said, *'Their sides vacate their beds to supplicate their Lord in fear and hope... no one knows what has been kept hidden for them of comfort as a reward for what they used to do.'*⁸

And the Messenger of Allāh (ﷺ) warned that one who sleeps excessively will be left poor and in need on the Day of Resurrection.⁹ This is because one who is faithful (a *mu'min*) does not waste time in play and frivolities when awake and therefore the time spent in sleep is time lost from worship and working for the Hereafter. Sleep must therefore be a means to regain strength to worship the Lord and work for the Hereafter. Its benefits include the dreams that guide one to higher realms of spirituality, though it must not become an addiction.

It is reported from both Imām aṣ-Ṣādiq (‘a) and Imām al-Kāẓim (‘a) that Allāh dislikes one who is excessive in idleness or sleep.¹⁰

As for the rising of the soul to the heavens during sleep, know that Amīr al-Mu'minin ‘Alī b. Abī Ṭālib (‘a) has cautioned a faithful (*mu'min*) from sleeping in the state of ritual impurity (*janābah*) and has insisted that he must sleep in purity (*tahārah*) even if it be with tayammum (when water is not to be found for wuḍū) because the soul of a faithful travels towards Allāh, the Most High, during sleep where it meets Him and He blesses it. Then if its time of death has arrived, He retains it in His Mercy (*raḥmah*) and if its time to die is yet to come, He returns it to the body escorted with a group of His closest angels.¹¹ The same has also been reported from Imām Muḥammad al-Bāqir, peace be on him.¹²

So if you know yourself to be a sincere Shī'ah of the Household (*Ahl al-Bayt*) of Allāh's Messenger (ﷺ) – not

just in words but in practice as well – then know also your true worth! For the Messenger of Allāh (ﷺ) said to Amīr al-Mu'minīn ('a), *'O 'Alī! The souls of your Shī'ah ascend to the heavens in their sleep and (also) when they die. Then the angels gaze at them like people gaze at the new moon (hilāl), yearning towards them because of what they see of their status before Allāh, the Mighty & Glorious.'*¹³

The Etiquette of Sleep

The Etiquette of sleep are many but we mention seven here:

Firstly, that you sleep in cleanliness. For it is reported from the Messenger of Allāh (ﷺ) that one who sleeps with dirty hands will be bothered by the devil (*shayṭān*) and that children too should be washed from dirt lest the devil smells that and seeks to frighten the children in their sleep. As well, the two angels who constantly accompany each person as noble scribes (recording the person's deeds) are bothered when a person sleeps dirty.¹⁴

Secondly, that you empty your bowels before going to bed. For it is reported from Amīr al-Mu'minīn ('a) that he said to his son al-Ḥasan ('a), 'shall I teach you four habits that will ensure you never need medication?' 'Indeed, Amīr al-Mu'minīn,' replied Imām al-Ḥasan ('a). And Imām 'Alī ('a) explained, 'do not eat except when you are hungry. Stop eating while you still desire more. Chew your food properly. And when you sleep (then use the washroom and) empty yourself of all waste. If you act on these four, you will never need medication.'¹⁵

Thirdly, that you sleep in the state of ritual purity i.e. with wuḍū. It is reported from the Messenger of Allāh (ṣ) that one who sleeps with wuḍū, should he die that night, will be a martyr (*shahīd*) before Allāh.¹⁶ And it is reported from Imām aṣ-Ṣādiq (‘a) that one who purifies himself and then sleeps, he sleeps while his bed is like a masjid¹⁷ i.e. he sleeps in worship all night.

So important is this that it is reported from Imām aṣ-Ṣādiq (‘a) that if one is already in bed and remembers they forgot to perform wuḍū, then let them perform tayammum on their blanket before sleeping so that they too will be like one who was in prayer (*ṣalāh*) and in the remembrance (*dhikr*) of Allāh, the Mighty and Glorious, unceasingly all night.¹⁸

And our scholars (‘*ulama*’) – may Allāh sanctify their souls - have therefore confirmed that one who is unable to use water is permitted to perform tayammum for sleep.¹⁹

The Messenger of Allāh (ṣ) once asked his companions, ‘who amongst you fasts every day?’ and Salmān replied, ‘I do, O Messenger of Allāh.’ Then he asked, ‘who amongst you is up all night in worship?’ and again Salmān replied, ‘I am, O Messenger of Allāh.’ ‘And who amongst you recites the entire Qur’ān every day?’ asked Rasūl Allāh (ṣ) and once again Salmān replied, ‘I do O Messenger of Allāh.’

When Salmān left, the rest of the companions were furious and complained to the Messenger of Allāh (ṣ) of Salmān’s boasting wrongfully while they knew him to eat during the day, sleep during the night and not recite the Qur’ān all day.

‘Desist,’ said the Messenger of Allāh (ﷺ), likening Salmān to Luqmān the Wise. ‘Go ask him first and let him explain.’ So when they came to him demanding an explanation, Salmān, may Allāh’s blessings be on him, replied, ‘I fast three days every month and Allāh has said, *‘one who comes with a good deed, shall have ten times its reward’*²⁰ and therefore I fast thirty days. And I also join my fasts in the month of Sha’bān to the month of Ramaḍān and one who does this is like one who has fasted all his life.’

‘As for worshipping all night,’ continued Salmān, ‘I have heard my beloved, the Messenger of Allāh (ﷺ), say one who sleeps with wuḍū is like one who has been up all night in worship and so I sleep after purifying myself.

And as for reciting the entire Qur’ān every day, I have heard my beloved, the Messenger of Allāh (ﷺ) saying to ‘Alī (‘a), ‘O Aba ‘l-Ḥasan! Your example in my Ummah is like that of (sūrah) *Qul Huwa Allāhu aḥad*. One who recites it once has recited one-third of the Qur’ān; one who recites it twice has recited two-thirds of the Qur’ān; and one who recites it thrice has recited the entire Qur’ān. Likewise, one who loves you with his speech is one-third complete in his faith (*īmān*); one who loves you in his speech and in his heart is two-thirds complete in his faith (*īmān*); and one who loves you in speech and in the heart and also helps you with his actions then his faith (*īmān*) is complete. I swear by Him who sent me, O ‘Alī, if the people of the earth loved you like the love of the people of the heavens for you, no one would ever be chastised with the Fire.’

'And so,' concluded Salmān, 'I recite *Qul Huwa Allāhu Aḥad* thrice every day.' Those who challenged him stood up and left dumbfounded as if they had 'swallowed a stone' i.e. speechless.²¹

The fourth etiquette before sleeping is to engage in *muḥāsabah* i.e. self-accounting, as is reported from Imām aṣ-Ṣādiq ('a) that he said, 'when you come to your bed, then reflect on what you put in your belly and what you earned that day. And recall that you will die one day and that you shall have a resurrection (to account for all this).'²²

The fifth is to recite the recommended chapters (*suwar*) of the Qur'ān and supplications (*ad'iyā*) before sleep as we shall *inshā Allāh* list in the main part (Chapter Two) of this book.

The sixth is to sleep on one's back or on one's right side. This is explained further below. It is also reported from Imām 'Alī ('a) that not only should one not sleep on his face but if you see anyone sleeping on their face, then wake them up and do not leave them like that.²³

And the seventh is to recite the appropriate supplications (*ad'iyā*) as soon as one wakes up. This, *inshā Allāh*, we shall detail in the next book regarding the Acts of Devotion to be performed from Late Night to Dawn, but we have made a brief mention of some of these in Chapter Two of this Book.

How to Recline During Sleep

It is appropriate that your reclining (during sleep) be on your right side, for that is the sleep (position) of the faithful (*mu'minīn*). In a *ṣaḥīḥ ḥadīth* (verified tradition) from Muḥammad b. Muslim, he reports from Imām Muḥammad al-Bāqir ('a) that the Imām ('a) said, 'when a person sleeps on his right side then let him recite...' as if sleeping on the right side is expected of the faithful (*mu'minīn*). (The supplication will be mentioned later in Chapter Two.) It is also reported by Thiqat al-Islām Shaykh al-Kulaynī in his *al-Kāfī* with a sound transmission (*sanad ṣaḥīḥ*) from Aḥmad b. Ishāq who said:

I said to Abū Muḥammad (al-Ḥasan al-'Askarī), peace be on him: 'may I be your ransom, I am grieved over something that afflicts me and that your forefathers (peace be on them) were asked about but it is not fulfilled in me.' So he (the Imām) said, 'and what is that O Aḥmad?' 'It is related to us,' I said, 'from your forefathers (peace be on them) that: the sleep of prophets is on their backs; the sleep of the faithful (*mu'minīn*) is on their right side; the sleep of the hypocrites (*munāfiqīn*) is on their left side and the sleep of devils (*shayāṭīn*) is on their faces.'

'It is like that,' the Imām ('a) confirmed. So I said, 'master, I struggle to sleep on my right side but I am unable to do so.'

He (the Imām ('a)) remained silent for a while. Then he said, 'O Aḥmad, come closer to me.' I went closer. He said, 'put your hand under your shirt' and I did so. Then he took out his hand from under his shirt and he rubbed with his right hand on my left side and with his left hand on my right side, three times.

Aḥmad reports: Ever since he, peace be on him, did that, I am unable to sleep on my left side and I simply cannot fall asleep on it (i.e. my left side).²⁴

Ibn Ṭāwūs on Entrusting Allāh when you Sleep

Sayyid Ibn Ṭāwūs in his *Falāḥ as-Sā'il* (chp. 30) has condemned sleeping all night as a form of punishment from Allāh that keeps ones heedless from His worship. We shall *inshā Allāh* mention his words on this in the next book concerning the Acts of Devotions from Late Night to Dawn.

But thereafter, Sayyid Ibn Ṭāwūs goes on to say:

Know that if you intend to sleep because of being overcome by it, or by choice or with a leaning towards it, then know that sleep is the death of consciousness and the demise of limbs from the established life. For Allāh has said concerning it:

It is He who takes
your souls by
night, and He
knows what you
do by day, then
He reanimates
you therein...²⁵

wa huwa alladhī
yatawaffākum
billayli waya'lamu
mā jaraḥtum
bilnnahāri thumma
yab'athukum fihi

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم
بَالَيْلٍ وَيَعْلَمُ مَا
جَرَحْتُم بِالنَّهَارِ ثُمَّ
يَبْعَثُكُمْ فِيهِ﴾

And just as the Mighty and Magnificent Lord has made sleep a form of death, He has made awakening a form of resurrection and life. You have known that one who sleeps is like one who is deaf, dumb, blind and bedridden. One

who is asleep is also like one who has lost the use of his intellect and is no longer useful for what he does in service to his Master, the Knower of the Unseen. It is as if when he sleeps he has forsaken his family, his property and wealth and all his needs, oblivious of what has befallen them. He no longer has the power to preserve himself or protect anything of importance to him. Even if he had protected them behind locked doors and with guards, once he is asleep, it is possible for anything to happen against what he wished to protect and he would be powerless to do anything about it.

So when you sleep, it is as if you have been afflicted fatally and lost control of everything until you awaken and you regain your intellect, control of your limbs, your sight, hearing and speech, to once again have power (or at least perceived power) over what you believe to be in your control.

Therefore repent before Allāh, openly confessing from every shortcoming before falling asleep. And if your soul, intellect and heart is unable to repent sincerely due to your lack of realization of Who your ever-watchful Master is, then at least seek of His mercy, generosity and pardon; for He, the Mighty and Glorious, is a most forbearing, compassionate, merciful and loving Lord. And if you do not even seek pardon, as is the habit of sinners before a great King, then at least surrender like a needy pauper and give up your self, possessions, family, hopes and all your needs to the protection of that Merciful, Compassionate, and Generous Lord, Who has long endured your audacity and lack of manners before Him.

Realize also Who you are entrusting and bidding farewell to as you drift into unconsciousness. I have seen in a report the gist of which is this: a man said: I once saw on the back of a frog a scorpion of a strange kind crossing the River Nile in Egypt from one side to the other. When it reached the other side, the scorpion got off the frog's back and I followed it saying to myself, "there is something about this scorpion that I should witness." Then I saw it come to the base of a tree and climb it until it came to a bough of the tree from which a snake was hanging just above the face of a young man who was asleep under the tree. The scorpion bit the tail of the snake and the snake fell down dead. I was amazed at that and I came to the youth and woke him up, saying to him, "Look at how Allāh has saved you!" and I composed some verses on this saying:

يَا نَائِمًا وَالْجَلِيلُ يَحْرُسُهُ مِمَّا يُلَاقِي فِي حِنْدَسِ الظَّلَمِ
كَيْفَ تَنَامُ الْعَيُّونُ عَنْ مَلِكٍ يَا تَيْبِكَ مِنْهُ فَوَائِدُ النِّعَمِ

*O one who sleeps while the Exalted One guards him
from what he encounters in the darkest of nights!*

*How do the eyes sleep from a Master
from Whom comes to you the (constant) benefits of
blessings!*

Know that if you should entrust something to Allāh and then it is taken from you whilst you were asleep, then perhaps it is because Allāh wishes to show you His signs in how He returns it to you. A Bedouin once came to the gate of Masjid al-Ḥarām (Makkah) and left his camel there saying something whose meaning was: 'O Allāh, this is the

camel and what is on it, I entrust in Your care.' Then he went in and walked around the Ka'bah, performing the Ṭawāf. When he came out, the camel was gone. So he stood there lamenting and said something whose gist was: 'O Lord, nothing was stolen from Me bur rather it was stolen from You. Because if I didn't trust that You will watch for me my camel and my baggage, I would not have left them.' And he kept repeating words like that whilst the people around were amazed at his conversation with Allāh, the Mighty and Glorious. Just then the camel showed up with its reins in the hands of a man whose other hand was cut.

The man said to the Bedouin: 'Take your camel. It has brought me bad luck.' 'What is your story?' he was asked and he said, 'I concealed it behind the mountain when a rider descended from the mountain – and I knew not from where he came – and he alarmed me and cut my hand, ordering me to return the camel.'

Know therefore that whenever you have entrusted something to Allāh then lost it, you will, without fail, find it again. This, even if it was because of a sin that you had lost it in the first place. His protection will always overwhelm the sin for which you had lost the thing in the first place.

In the year 627 I went for Ḥajj and I had entrusted to Allāh everything I took with me. My whip, which was tied to the saddle of my camel litter, fell while we were travelling in the night. When we stopped during the day, I realized I had

lost the whip. So I said to an 'Alawī friend whose name was 'Alī b. az-Zakī, 'my whip fell off, help me find it.' He was surprised at my saying, 'help me find it' and said, 'how shall I find a whip that fell yesterday in the rush of our journey to the Ḥajj?'

'Because I had entrusted everything that was with me to Allāh, the Mighty and Glorious, and He was protecting it all,' I replied. He did not agree with this and went off with a pitcher to begin serving water to the other pilgrims in the caravan. Just then he came back with the whip in his hand. 'How did you find it?' I asked and he said, 'It was hanging besides a man's possessions and I said to him, "this is the whip of so-and-so that he lost yesterday during the journey." "Yes," said the man, "we found it in the night and so we carried it. Take it and give it back to him."'

There are numerous other such examples that I will refrain from giving, out of fear of vexing your patience.

Note: Here ends the gist of the words of Sayyid Ibn Ṭāwūs in his *Falāḥ as-Sā'il* (chapter 30). The acts of devotions he prescribes at bedtime are covered in the next chapter.

Shaykh 'Abbās al-Qummī on the Etiquette of Sleeping

In his *Bāqiyāt aṣ-Ṣāliḥāt*,²⁶ the appendix to his *Mafātīḥ al-Jinān*, Shaykh 'Abbās al-Qummī has said concerning the etiquette of sleeping: When you intend to lie down to sleep then you should prepare for the possible arrival of death: you should purify yourself (physically by wuḍū) and repent from your sins. Then empty your heart from all

preoccupation with the world and its sorrows and recall your death and your lying alone in your grave without any intimate friend to give you company.

You should also place your will under your pillow and sleep with a determination to rise for the midnight prayer (*ṣalāt al-layl*). For the pride of the faithful and his adornment in the world and the Hereafter is the prayer in the last hours of the night.

You should forsake sleep during the day and in particular after ‘Aṣr. And when you are ready to sleep then put out the lamp and sleep facing the qibla. Do not sleep on the rooftops that are not enclosed from all sides²⁷ and do not disclose what you see in your sleep (i.e. your dreams) to everyone except to one who is learned (*‘āliman*), a sincere advisor (*nāṣiḥan*), and kind and compassionate (*raūfan*).

Note: Here ends the words of Shaykh ‘Abbās al-Qummī. The acts of devotions he prescribes at bedtime are covered in the next chapter.

CHAPTER TWO

Daily Acts of Devotion from Bedtime to Late Night

This is the main chapter in this book and the purpose of our compiling it.

Verses of Qur'ān to Recite before Sleeping

The following *suwar* (chapters) and *āyāt* (verses) of Qur'ān should be recited daily at bedtime. If one does not know them by heart or fears falling asleep before completing them then it is fine to recite them sitting in bed before lying down and reclining on one's right side:

• *Sūrah al-Fātiha* (chp. 1):

Proof: It is reported from Imām 'Alī al-Hādī ('a) that he said, 'we the Ahl al-Bayt ('a) have ten habits when we sleep: at-ṭahārah (i.e. wuḍū), reclining on the right side, tasbīḥ 33 times, tamhīd 33 times, takbīr 34 times, we face towards the qibla, we recite Sūrah al-Fātiḥa, Āyat al-Kursi, and *Shahid Allāhu Annahu Lā Ilāha illa Huwa* (3:18) to its end. So whoever does that has done his share for the night.'²⁸ Sayyid Ibn Ṭāwūs comments on this ḥadīth in his book *Falāḥ as-Sā'il*: 'This is how the tradition is given. The reporter mentions ten habits but then lists only nine. Perhaps he (the reporter) forgot to mention the tenth or he

mentioned some of them only without giving every detail. The latter is quite likely the case because the practice of the Ahl al-Bayt ('a) is far more than these nine mentioned. The reporter for example, has clearly forgotten to mention the recitation of *Qul Huwa Allāhu Aḥad* and *Innā Anzalnāhu*, whose excellences have been mentioned from other Imāms.²⁹

Method:

In the Name of Allāh, the All-beneficent, the All-merciful. All praise belongs to Allāh, Lord of all the worlds, the All-beneficent, the All-merciful, Master of the Day of Retribution. You [alone] do we worship, and to You [alone] do we turn for help. Guide us on the straight path, the path of those whom You have blessed — such as have not incurred Your wrath, nor are astray.³⁰

<i>bismi allāhi</i>	بِسْمِ اللَّهِ الرَّحْمَنِ
<i>alrrahmāni</i>	الرَّحِيمِ. الْحَمْدُ لِلَّهِ
<i>alrrahīmi(1)</i>	رَبِّ الْعَالَمِينَ.
<i>alḥamdu lillāhi</i>	الرَّحْمَانِ الرَّحِيمِ.
<i>rabbi</i>	مَا لِكَ يَوْمَ الدِّينِ.
<i>al'ālamīna(2)</i>	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
<i>alrrahmāni</i>	نَسْتَعِينُ. اهْدِنَا
<i>alrrahīmi(3)</i>	الصِّرَاطَ الْمُسْتَقِيمَ.
<i>māliki yawmi</i>	صِرَاطَ الَّذِينَ
<i>alddīni(4) 'iyyāka</i>	أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
<i>na'budu</i>	الْمَغْضُوبِ عَلَيْهِمْ
<i>wa'iyyāka</i>	وَلَا الضَّالِّينَ ﴿
<i>nasta'īnu(5)</i>	
<i>ihdinā alṣṣirāṭa</i>	
<i>almustaqīma(6)</i>	
<i>ṣirāṭa alladhīna</i>	
<i>'an'amta 'alayhim</i>	
<i>ghayri</i>	
<i>almaghḍūbi</i>	
<i>'alayhim walā</i>	
<i>alddāllīna (7)</i>	

• **Sūrah Qul Huwa Allāhu Aḥad (chp. 112):** Also known as Sūrah al-Ikhlāṣ or Sūrah at-Tawḥīd. This is also recommended to recite eleven times or a hundred times, depending on one's capacity.

Proof: It is related from Imām 'Alī ('a) that if one recites *Qul Huwa Allāhu Aḥad* when he goes to bed then Allāh, the Mighty and Glorious, appoints fifty thousand angels to protect him that night.³¹ Abū Usāma reports, 'I heard Imām aṣ-Ṣādiq ('a) saying: "one who recites *Qul Huwa Allāhu Aḥad* a hundred times when he goes to bed, Allāh will forgive him the fifty years before that."³² The same has also been reported from the Messenger of Allāh (ṣ).³³

Method:

In the Name of	<i>bismi allāhi</i>	بِسْمِ اللَّهِ الرَّحْمَنِ
Allāh, the All-	<i>alrraḥmāni</i>	الرَّحِيمِ. قُلْ هُوَ اللَّهُ
beneficent, the All-	<i>alrraḥīmi. qul</i>	أَحَدٌ، اللَّهُ الصَّمَدُ،
merciful. Say, 'He	<i>huwa allāhu</i>	لَمْ يَلِدْ وَلَمْ يُولَدْ،
is Allāh, the One.	<i>'aḥadun(1) allāhu</i>	وَلَمْ يَكُنْ لَهُ كُفُوًا
Allāh is the All-	<i>alṣṣamadu(2) lam</i>	أَحَدٌ
embracing. He	<i>yaliḍ walam</i>	
neither begat, nor	<i>yūlad(3) walam</i>	
was begotten, nor	<i>yakun laḥū</i>	
has He any equal. ³⁴	<i>kufūan 'aḥadun(4)</i>	

• **Sūrah al-Jaḥd (chp. 109):** Also called Sūrah al-Kāfirūn.

Proof: 'Abd Allāh b. Sinān reports from Imām Ja'far aṣ-Ṣādiq ('a) that he said, 'Recite *Qul Huwa Allāhu Aḥad* and *Qul Yā Ayyuḥal Kāfirūn* when you sleep for they absolve you from polytheism (*shirk*).'³⁵

Method:

In the Name of
Allāh, the All-
beneficent, the All-
merciful. Say, 'O
faithless ones! I do
not worship what
you worship, nor do
you worship what I
worship; nor will I
worship what you
have worshipped
nor will you
worship what I
worship. To you
your religion, and
to me my
religion.'³⁶

bismi allāhi
alrraḥmāni
alrraḥīmi. qul yā
'ayyuhā
alkāfirūna(1) lā
'a 'budu mā
ta 'budūna(2)
walā 'antum
'ābidūna mā
'a 'budu(3) walā
'anā 'ābidun mā
'abadtūna(4)
walā 'antum
'ābidūna mā
'a 'budu(5) lakum
dīnukum waliya
dīni(6)

بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ. قُلْ يَا أَيُّهَا
الْكَافِرُونَ. لَا أَعْبُدُ
مَا تَعْبُدُونَ. وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ.
وَلَا أَنَا عَابِدٌ مَا
عَبَدْتُمْ. وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ.
لَكُمْ دِينُكُمْ وَلِيَ
دِينِ ﴿﴾

- *Sūrah alhākum at-Takāthur (chp. 102)* also known as *Sūrah at-Takāthur*.

Proof: It is reported from Imām Ja'far aṣ-Ṣādiq ('a) that he said: the Messenger of Allāh (ṣ) said: 'one who recites (sūrah) *al-Hākum at-Takāthur* at bedtime will be shielded from the trials of the grave.'³⁷

Method:

In the Name of
Allāh, the All-
beneficent, the All-

bismi allāhi
alrraḥmāni
alrraḥīmi.

بِسْمِ اللَّهِ الرَّحْمَنِ

merciful. Rivalry
[and vainglory]
distracted you until
you visited [even]
the graves. No
indeed! Soon you
will know! Again,
no indeed! Soon you
will know! No
indeed! Were you to
know with certain
knowledge, you
would surely see
hell. Again, you will
surely see it with the
eye of certainty.
Then, that day, you
will surely be
questioned
concerning the
blessing.³⁸

'alhākumu	الرَّحِيمِ. أَلْهَاكُمْ
alttakāthuru(1)	التَّكَاثُرُ. حَتَّى زُرْتُمْ
hattā zurtumu	الْمَقَابِرَ. كَلَّا سَوْفَ
almaqābira(2)	تَعْلَمُونَ. ثُمَّ كَلَّا
kallā sawfa	سَوْفَ تَعْلَمُونَ. كَلَّا
ta'lamūna(3)	لَوْ تَعْلَمُونَ عِلْمَ
thumma kallā	الْيَقِينِ. لَتَرَوُنَّ
sawfa	الْجَحِيمَ. ثُمَّ لَتَرَوُنَّهَا
ta'lamūna(4)	عَيْنَ الْيَقِينِ. ثُمَّ
kallā law	لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ
ta'lamūna 'ilma	النَّعِيمِ ﴿
alyaqīni(5)	
latarawunna	
aljahīma(6)	
thumma	
latarawunnahā	
'ayna alyaqīni(7)	
thumma	
latus'alunna	
yawma'idhin 'ani	
alnna'imi(8)	

• *Sūrah Inna Anzalnāhu Fī Laylat al-Qadr* (chp. 97) to be recited 11 times.

Proof: It is reported from Abū Baṣīr from Abū 'Abd Allāh Imām Ja'far aṣ-Ṣādiq ('a), 'if one recites *Inna Anzalnāhu Fī Laylat al-Qadr* eleven times at bedtime, Allāh appoints for him (or her) eleven angels who protect him (or her) from every cursed devil until he (or she) wakes up in the morning.'³⁹

Method:

In the Name of Allāh,
the All-beneficent,
the All-merciful.

Indeed We sent it (the
Qur'ān) down on the
Night of Ordainment.

What will show you
what is the Night of
Ordainment? The
Night of Ordainment
is better than a

thousand months. In
it the angels and the
Spirit descend, by the
leave of their Lord,
with every command.

It is peaceful until the
rising of the dawn.⁴⁰

*bismi allāhi
alrraḥmāni
alrraḥīmi. 'innā
'anzalnāhu fi
laylati alqadri(1)
wamā 'adrāka mā
laylatu
alqadri(2)
laylatu alqadri
khayrun min 'alfi
shahrin(3)
tanazzalu
almalā'ikatu
walrrūḥu fihā
bi'idhni rabbihim
min kulli
'amrin(4)
salāmun hiya
ḥattā maṭla'i
alfajri (5)*

بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ
الْقَدْرِ. وَمَا أَدْرَاكَ
مَا لَيْلَةُ الْقَدْرِ. لَيْلَةُ
الْقَدْرِ خَيْرٌ مِنْ
أَلْفِ شَهْرٍ. تَنَزَّلُ
الْمَلَائِكَةُ وَالرُّوحُ
فِيهَا بِإِذْنِ رَبِّهِمْ
مِنْ كُلِّ أَمْرٍ. سَلَامٌ
هِيَ حَتَّى مَطْلَعِ
الْفَجْرِ

• *Āyat al-Kursi (2:255-257)*

Proof: It is related from Imām Ja'far aṣ-Ṣādiq ('a) that the Messenger of Allāh (ṣ) used to recite Āyat al-Kursi before he slept.⁴¹ Āyat al-Kursi was also mentioned by Imām 'Alī al-Hādī ('a) in the proof given under Sūrah al-Fātiha above.

Method:

Allāh—there is no god except Him—is the Living One, the All-sustainer. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-exalted,

*allāhu lā 'ilāha
'illā huwa
alḥayyu
alqayyūmu lā
ta'khudhuhū
sinatun walā
nawmun lahū mā
fi alssamāwāti
wamā fi al'arḍi
man dhā alladhī
yashfa'u 'indahū
'illā bi'idhnihi
ya'lamu mā
bayna 'aydihim
wamā khalfahum
walā yuhitūna
bishay'in min
'ilmihī 'illā bimā
shā'a wasi'a
kursiyyuhū
alssamāwāti
wal'arḍa walā
ya'ūduhū
ḥifzuhumā
wahuwa
al'aliyyu
al'azīmu(255) lā
'ikrāha fī alddīni*

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّومُ لَا
تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ مَنْ
ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا
بِمَا شَاءَ وَسِعَ
كُرْسِيُّهُ السَّمَاوَاتِ
وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ. لَا إِكْرَاهَ فِي
الدِّينِ قَدْ تَبَيَّنَ

the All-supreme.
There is no
compulsion in
religion: rectitude
has become distinct
from error. So one
who disavows the
Rebels and has faith
in Allāh has held
fast to the firmest
handle for which
there is no breaking;
and Allāh is all-
hearing, all-
knowing. Allāh is
the Guardian of the
faithful: He brings
them out of darkness
into light. As for the
faithless, their
patrons are the
Rebels, who drive
them out of light
into darkness. They
shall be the inmates
of the Fire, and they
shall remain in it
[forever].⁴²

*qad tabayyana
alrrushdu mina
alghayyi faman
yakfur
bilttāghūti
wayu'min billāhi
faqad astamsaka
bil'urwati
alwuthqā lā
anfisāma lahā
wallāhu samī'un
'alīmun(256)
allāhu waliyyu
alladhīna
'āmanū
yukhrijuhum
mina alzzulumāti
'ilā alnnūri
walladhīna
kafarū
'awliyā'uhum
alttāghūtu
yukhrijūnahum
mina alnnūri 'ilā
alzzulumāti
'ulā'ika 'aṣḥābu
alnnāri hum fihā
khālidūna(257)*

الرُّشْدُ مِنَ الْغَيِّ
فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَى لَا
انْفِصَامَ لَهَا وَاللَّهُ
سَمِيعٌ عَلِيمٌ. اللَّهُ
وَلِيُّ الَّذِينَ آمَنُوا
يُخْرِجُهُمْ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا
أَوْلِيَائُهُمُ الطَّاغُوتُ
يُخْرِجُونَهُمْ مِنَ
النُّورِ إِلَى الظُّلُمَاتِ
أُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿

- *Āyat Shahid Allāhu... (3:18)*
- *Āyāt as-Sukhra (7:54-56)*⁴³
- *Āyat as-Sajdah (41:53-54)*

Proof: It is reported from Imām Ja'far aṣ-Ṣādiq ('a) that, 'one who recites, when he goes to sleep, Āyat al-Kursi thrice and the verse in (Sūrah) Aal-i-Imrān, "*Shahid Allāhu Annahu Lā Ilāha Illa Huwa Wal Malāika*" and the Āyat as-Sukhra and Āyat as-Sajdah will have two angels protecting him from the rebellious devils (*shayāṭīn*) and will have from Allāh thirty angels who will praise Allāh (i.e. do *ḥamd*), the Mighty and Glorious, who will glorify Him (i.e. do *tasbīḥ*), testify to His unicity (i.e. do *tahlīl*), laud Him, and plead Allāh for his forgiveness (i.e. do *istighfār* for him) until that person wakes up from his sleep and the reward of all that will be for him.'⁴⁴ The Āyah '*Shahid Allāhu...*' was also mentioned by Imām 'Alī al-Hādī ('a) in the proof given for Sūrah al-Fātiha above.

Method:

Allāh bears witness
that there is no god
except Him—and [so
do] the angels and
those who possess
knowledge—
maintainer of justice,
there is no god but
Him, the Almighty, the
All-wise.⁴⁵

shahida allāhu
'annahū lā
'ilāha 'illā
huwa
walmalā'ikatu
wa'ulū al'ilmi
qā'iman
bilqisṭi lā
'ilāha 'illā
huwa al'azīzu
alḥakīmu(18)

شَهِدَ اللَّهُ أَنَّهُ لَا
إِلَهَ إِلَّا هُوَ
وَالْمَلَائِكَةُ وَأُولُو
الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ

• *Āyat as-Sukhra*

Indeed your Lord is Allāh, who created the heavens and the earth in six days, and then settled on the Throne. He draws the night's cover over the day, which pursues it swiftly, and [He created] the sun, the moon, and the stars, [all of them] disposed by His command. Look! All creation and command belong to Him. Blessed is Allāh, the Lord of all the worlds. Supplicate your Lord, beseechingly and secretly. Indeed He does not like the transgressors. And do not cause corruption on the earth after its restoration, and supplicate Him

'inna rabbakum
allāhu alladhī
khalāqa
alssamāwāti
wal'arḍa fī sittati
'ayyāmin thumma
astawā 'alā
al'arshi yughshī
allayla alnnahāra
yaṭlubuhū
ḥathīthan
walshshamsa
walqamara
walnnujūma
musakhkharātin
bi'amrihī 'alā
lahū alkhalqu
wal'amru
tabāraka allāhu
rabhu
al'ālamīna(54)
ud'ū rabbakum
taḍarru'an
wakhufyatan
'innahū lā
yuhibbu
almu'tadīna(55)
walā tufsidū fī
al'arḍi ba'da
'iṣlāḥihā wad'ūhu

إِنَّ رَبَّكُمُ اللَّهُ
الَّذِي خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَى عَلَى الْعَرْشِ
يُغْشِي اللَّيْلَ النَّهَارَ
يَطْلُبُهُ حَيْثُهَا
وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ مَسْخَرَاتٍ
بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ
ادْعُوا رَبَّكُمْ تَضَرُّعًا
وَخُفْيَةً إِنَّهُ لَا يُحِبُّ
السُّعْدِينَ وَلَا
تُفْسِدُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا

with fear and hope:
indeed Allāh's
mercy is close to
the virtuous.⁴⁶

khawfan
waṭama 'an 'inna
rahmata allāhi
qaribun mina
almuḥsinīna(56)

وَطَمَعًا إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ
الْمُحْسِنِينَ ﴿٥٦﴾

• *Āyat as-Sajdah*

Soon We shall
show them Our
signs in the
horizons and in
their own souls
until it becomes
clear to them that
He is the Real.⁴⁷ Is
it not sufficient that
your Lord is
witness to all
things? Look! They
are indeed in doubt
about the encounter
with their Lord!
Look! He indeed
comprehends all
things!⁴⁸

sanurihim
'āyātina fī
al'āfāqi waḥḍi
'anfusihim ḥattā
yatabayyana
lahum 'annahū
alḥaqqu 'awalam
yakfi birabbika
'annahū 'alā kulli
shay'in
shahīdun(53) *'alā*
'innahum fī
miryatin min
liqā'i rabbihim
'alā 'innahū
bikulli shay'in
muḥīṭun(54)

﴿سُورِهِمْ آيَاتِنَا فِي
الْأَفَاقِ وَفِي أَنْفُسِهِمْ
حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ
الْحَقُّ أَوَلَمْ يَكْفِ
بِرَبِّكَ أَنَّهُ عَلَى كُلِّ
شَيْءٍ شَهِيدٌ ۚ أَلَا
إِنَّهُمْ فِي مِرْيَةٍ مِّنَ
لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ
بِكُلِّ شَيْءٍ مُّحِيطٌ﴾

• *The last Āyah of Sūrah al-Kahf (18:110)*

Proof: It is reported from the Prophet (ﷺ) that if one recites the last verse of Sūrah al-Kahf when he sleeps, a light (*nūr*) shines from him to the Sacred Mosque and the angels fill themselves in that light, asking (Allāh) for his forgiveness:⁴⁹

Method:

Say, 'I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to meet his Lord - let him act righteously, and not associate anyone with the worship of his Lord.'

<i>qul 'innamā 'anā</i>	﴿قُلْ إِنَّمَا أَنَا بَشَرٌ
<i>basharun</i>	مِثْلُكُمْ يُوحَىٰ إِلَيَّ
<i>mithlukum yūḥā</i>	أَنَّمَا إِلَهُكُمُ إِلَٰهٌ
<i>'ilayya 'annamā</i>	وَاحِدٌ فَمَنْ كَانَ
<i>'ilahukum 'ilahun</i>	يَرْجُوا لِقَاءَ رَبِّهِ
<i>wāḥidun faman</i>	فَلْيَعْمَلْ عَمَلًا
<i>kāna yarjū liqā'a</i>	صَالِحًا وَلَا يُشْرِكْ
<i>rabbihī falya'mal</i>	بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿
<i>'amalan ṣālihan</i>	
<i>walā yushrik</i>	
<i>bi'ibādati rabbihī</i>	
<i>'aḥadan(110)</i>	

- Sūrah al-Kahf, 18:110

- *Sūrah al-Falaq (chp. 113) and Sūrah an-Nās (chp. 114)*
- *The first ten and the last ten verses of Sūrah as-Sāffāt (37:1-10 and 37:173-182)*

Proof: In his advice to Hishām b. Sālim, Imām Ja'far aṣ-Ṣādiq ('a) asked him to recite the Tasbīḥ az-Zahrā ('a) before sleeping as well as the Āyat al-Kursī, the Maw'udhatayn (Sūrah al-Falaq and Sūrah al-Nās) and the first ten and last ten verses of Sūrah as-Sāffāt.⁵⁰

Method:

- *Sūrah al-Falaq (chp. 113)*

In the Name of Allāh,
the All-beneficent, the

bismi allāhi
alrraḥmāni

﴿بِسْمِ اللَّهِ الرَّحْمَنِ

All-merciful. Say, 'I seek the protection of the Lord of the daybreak from the evil of what He has created, and from the evil of the dark night when it settles, and from the evil of the witches who blow on knots, and from the evil of the envious one when he envies.'⁵¹

alrraḥīmi. qul
'a'ūdhu birabbi
alfalaqi(1) min
sharri mā
khalāqa(2)
wamin sharri
ghāsiqin 'idhā
waqaba(3)
wamin sharri
alnnaffāthāti fi
al'uqadi(4)
wamin sharri
ḥāsīdin 'idhā
ḥasada (5)

الرَّحِيمِ. قُلْ أَعُوذُ
بِرَبِّ الْفَلَقِ. مِنْ شَرِّ
مَا خَلَقَ. وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ.
وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ. وَمِنْ شَرِّ
حَاسِدٍ إِذَا حَسَدَ ﴿

• *Sūrah an-Nās (chp. 114)*

In the Name of Allāh, the All-beneficent, the All-merciful. Say, 'I seek the protection of the Lord of humans, Sovereign of humans, God of humans, from the evil of the sneaky tempter who puts temptations into the breasts of humans, from among the jinn and humans.'⁵²

bismi allāhi
alrraḥmāni
alrraḥīmi. qul
'a'ūdhu birabbi
alnnāsi(1) maliki
alnnāsi(2) 'ilahi
alnnāsi(3) min
sharri alwaswāsi
alkhannāsi(4)
alladhī
yuwaswisu fi
ṣudūri alnnāsi(5)
mina aljinnati
walnnāsi(6)

بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ. قُلْ أَعُوذُ
بِرَبِّ النَّاسِ. مَلِكِ
النَّاسِ. إِلَهِ النَّاسِ.
مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ. الَّذِي
يُوسْوِسُ فِي
صُدُورِ النَّاسِ. مِنَ
الْجِنَّةِ وَالنَّاسِ ﴿

• *First Ten Verses of Sūrah al-Ṣāffāt 37*

By the [angels]
ranged in ranks, by
the ones who drive
[the clouds]
vigorously,⁵³ by the
ones who recite the
reminder: indeed
your God is
certainly One, the
Lord of the heavens
and the earth and
whatever is
between them, and
the Lord of the
east. Indeed We
have adorned the
lowest heaven with
the finery of the
stars, and to guard
from any froward
devil. They do not
eavesdrop on the
Supernal Elite but
are shot at from
every side, to drive
them away, and for
them there is a
constant

*bismi allāhi
alrraḥmāni
alrraḥīmi.
walṣṣāffāti
ṣaffan(1)
falzzājirāti
zajran(2)
falttāliyāti
dhikran(3) 'inna
'ilahakum
lawāḥidun(4)
rabbu
alssamāwāti
wal'arḍi wamā
baynahumā
warabbu
almashāriqi(5)
'innā zayyannā
alssamā'a
alddunyā
bizīnatin
alkawākibi(6)
waḥifzan min
kulli shayṭānin
māridin(7) lā
yassamma 'ūna
'ilā almala'i
al'a'lā
wayuqdhafūna
min kulli
jānibin(8)
duḥūran walahum*

بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ. وَالصَّافَّاتِ
صَفًّا. فَالزَّاجِرَاتِ
زَجْرًا. فَالتَّالِيَاتِ
ذِكْرًا. إِنَّ إِلَهُكُمُ
لَوَاحِدٌ. رَبُّ
السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَرَبُّ
الْمَشَارِقِ. إِنَّا زَيَّنَّا
السَّمَاءَ الدُّنْيَا بِزِينَةِ
الْكَوَاكِبِ. وَحِفْظًا
مِّنْ كُلِّ شَيْطَانٍ
مَّارِدٍ. لَا يَسْمَعُونَ
إِلَى الْمَلِكِ الْأَعْلَى
وَيُقَذِّفُونَ مِنْ كُلِّ
جَانِبٍ. دُحُورًا
وَلَهُمْ عَذَابٌ

mortification,
except him who
snatches a snatch,
whereat there
pursues him a
piercing flame.⁵⁴

'adhābun
waṣībun(9) 'illā
man khaṭifa
alkhaṭfata
fa'atba'ahū
shihābun
thāqibun(10)

وَاصِيبٌ إِلَّا مَنْ
خَطِيفَ الْخَطْفَةِ
فَاتَّبَعَهُ شِهَابٌ
ثَاقِبٌ

• *Last Ten Verses of Sūrah al-Şāffāt 37*

And indeed Our
hosts will be the
victors. So leave
them alone for a
while, and watch
them; soon they
will see [the truth
of the matter]. Do
they seek to hasten
Our punishment?
But when it
descends in their
courtyard it will be
a dismal dawn for
those who had been
warned. So leave
them alone for a
while, and watch;
soon they will see.
Clear is your Lord,
the Lord of Might,
of whatever they

wa'inna jundana
lahum
alghālibūna(173)
fatawalla 'anhum
hattā ḥinin(174)
wa'abṣirhum
fasawfa
yubṣirūna(175)
'afabi'adhābinā
yasta'jilūna(176)
fa'idhā nazala
bisāḥatihim fasā'a
ṣabāḥu
almundharīna(177)
watawalla 'anhum
hattā ḥinin(178)
wa'abṣir fasawfa
yubṣirūna(179)
subḥāna rabbika
rabbi al'izzati
'ammā
yaṣifūna(180)

﴿وَإِن جُنَدَنَا لَهُمُ
الْغَالِبُونَ. فَتَوَلَّ
عَنَّهُمْ حَتَّى حِينٍ.
وَأَبْصِرْهُمْ فَسَوْفَ
يُبْصِرُونَ. أَفَبِعَذَابِنَا
يَسْتَعْجِلُونَ. فَإِذَا
نَزَلَ بِسَاحَتِهِمْ
فَسَاءَ صَبَاحُ
الْمُنْذَرِينَ. وَتَوَلَّ
عَنَّهُمْ حَتَّى حِينٍ.
وَأَبْصِرْ فَسَوْفَ
يُبْصِرُونَ. سُبْحَانَ
رَبِّكَ رَبِّ الْعِزَّةِ
عَمَّا يَصِفُونَ.

allege [concerning Him]. Peace be to the apostles! All praise belongs to Allāh, Lord of all the worlds. ⁵⁵	<i>wasalāmun 'alā almursalīna</i> (181) <i>walḥamdu lillāhi rabbi al'ālamīna</i> (182)	وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
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- *The last four verses of Sūrah al-Ḥashr (59:21-24)*
- *Āyah 42 of Sūrah al-Anbiyā (21:42)*
- *The last two verses of Sūrah al-Baqarah (2:285-286)*

Proof:

The esteemed scholar Sayyid Ibn Ṭāwūs in his book *Falāḥ as-Sā'il* (chapter 30) writes: For everything that we have prescribed above, there is a reliable report (*riwāya*) on its excellence. And there are great benefits for reciting all these but it would make the book too lengthy to enumerate all that.

Method:

Last Four Verses of Sūrah al-Ḥashr

Had We sent down this Qur'ān upon a mountain, you would have surely seen it humbled [and] go to pieces with the fear of Allāh. We draw such comparisons for	<i>law 'anzalnā hādhā alqur'āna 'alā jabalin lara'aytahū khāshi'an mutaṣaddi'an min khashyati allāhi watilka al'amthālu</i>	﴿لَوْ أَنزَلْنَاهَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ
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mankind, so that they may reflect. He is Allāh—there is no god except Him—Knower of the sensible and the Unseen, He is the All-beneficent, the All-merciful. He is Allāh—there is no god except Him—the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-compeller, the All-magnanimous. Clear is Allāh of any partners that they may ascribe [to Him]! Hse is Allāh, the Creator, the Maker, the Former. To Him belong the Best Names. Whatever there is in the heavens glorifies Him and [whatever there is in] the earth, and He is the All-

*nadribuhā lilnnāsi
la'allahum
yatafakkarūna(21)
huwa allāhu
alladhī lā 'ilāha
'illā huwa 'ālimu
alghaybi
walshshahādati
huwa alrrahmānu
alrrahīmu(22)
huwa allāhu
alladhī lā 'ilāha
'illā huwa
almaliku
alquddūsu
alssalāmu
almu'minu
almuhayminu
al'azīzu aljabbāru
almutakabbiru
subhāna allāhi
'ammā
yushrikūna(23)
huwa allāhu
alkhāliq albarī'u
almuṣawwiru lahū
al'asmā'u alḥusnā
yusabbiḥu lahū
mā fī alssamāwāti
wal'arḍi wahuwa*

الْأَمْثَالُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُونَ. هُوَ اللَّهُ
الَّذِي لَا إِلَهَ إِلَّا هُوَ
عَالِمُ الْغَيْبِ
وَالشَّهَادَةِ هُوَ
الرَّحْمَنُ الرَّحِيمُ.
هُوَ اللَّهُ الَّذِي لَا
إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهَيِّمُ
الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ
اللَّهِ عَمَّا يُشْرِكُونَ.
هُوَ اللَّهُ الْخَالِقُ
الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ مَا فِي
السَّمَاوَاتِ

mighty, the All-wise.⁵⁶

*al'azizu
alḥakimu(24)*

وَالْأَرْضِ وَمَوْ
الْعَزِيزُ الْحَكِيمُ ﴿

Āyah 42 of Sūrah al-Anbiyā (21:42)

Say, 'Who can guard you, day and night, from [the punishment of] the All-beneficent?' Rather, they are disregardful of their Lord's remembrance.⁵⁷

*qul man
yakla'ukum
billayli
walnnahāri mina
alrraḥmāni bal
hum 'an dhikri
rabbihim
mu'riḍūna(42)*

﴿قُلْ مَنْ يَكْلُوْكُمْ
بِاللَّيْلِ وَالنَّهَارِ مِنْ
الرَّحْمٰنِ بَلْ هُمْ
عَنْ ذِكْرِ رَبِّهِمْ
مُعْرِضُونَ﴾

Last Two Verses of Sūrah al-Baqarah

The Apostle has faith in what has been sent down to him from his Lord, and all the faithful. Each [of them] has faith in Allāh, His angels, His scriptures and His apostles. [They declare,] 'We make no distinction between any of His apostles.' And they

*'āmana alrrasūlu
bimā 'unzila
'ilayhi min
rabbihī
walmu'minūna
kullun 'āmana
billāhi
wamalā'ikatihī
wakutubihī
warusulihī lā
nufarriqu bayna
'aḥadin min
rusulihī waqālū
sami'nā
wa'aṭa'nā*

﴿آمَنَ الرَّسُولُ بِمَا
أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ
آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ

say, 'We hear and obey. Our Lord, forgive us, and toward You is the return.' Allāh does not task any soul beyond its capacity. Whatever [good] it earns is to its benefit, and whatever [evil] it incurs is to its harm. 'Our Lord! Take us not to task if we forget or make mistakes! Our Lord! Place not upon us a burden as You placed on those who were before us! Our Lord! Lay not upon us what we have no strength to bear! Excuse us and forgive us, and be merciful to us! You are our Master, so help us against the faithless lot!'⁵⁸

*ghufrānaka
rabbanā
wa'ilayka
almaṣīru(285) lā
yukallifu allāhu
nafsan 'illā
wus'ahā lahā mā
kasabat
wa'alayhā mā
aktasabat
rabbanā lā
tu'ākhidhnā 'in
nasīnā 'aw
'akhta'nā rabbanā
walā taḥmil
'alaynā 'iṣran
kamā ḥamaltahū
'alā alladhīna
min qablinā
rabbanā walā
tuḥammilnā mā lā
ṭāqata lanā bihi
wa'fu 'annā
waghfir lanā
warḥamnā 'anta
mawlānā
fanṣurnā 'alā
alqawmi
alkāfirīna(286)*

رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ. لَا يُكَلِّفُ
اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا
اِكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا
أَوْ أَخْطَاْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إِصْرًا
كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تَحْمِلْنَا مَا
لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ
لَنَا وَارْحَمْنَا أَنتَ
مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿

Supplications (Ad'iyā) To Recite at Bedtime

After having recited the *suwar* and *āyāt* of Qur'ān mentioned above, then recite the following supplications (*ad'iyā*), ending with the Tasbiḥ of az-Zahrā ('a) before falling asleep.

1. It is reported from Imām Ja'far aṣ-Ṣādiq ('a) that when the Messenger of Allāh (ṣ) would retire to bed, he would say:

By Your Name, O	<i>allāhumma</i>	اللَّهُمَّ بِاسْمِكَ أَحْيَا
Allāh, I live and by	<i>bismika aḥyā</i>	
Your Name I die.	<i>wabismika amūtu</i>	وَبِاسْمِكَ أَمُوتُ

And when he would wake up, he would say:⁵⁹

All praise is for	<i>alḥamdu lillāhi</i>	الْحَمْدُ لِلَّهِ الَّذِي
Allāh who brought	<i>alladhī aḥyānī</i>	
me to life after He	<i>ba'da mā amātani</i>	أَحْيَانِي بَعْدَ مَا
caused me to die	<i>wa'ilayhi</i>	
and to Him is the	<i>alnnushūru</i>	أَمَاتَنِي وَإِلَيْهِ النُّشُورُ
Resurrection.		

2. It is reported from the Messenger of Allāh (ṣ) that when you retire to bed then say:⁶⁰

O Allāh! If you hold
back my soul (and
cause me to die)
then have mercy on
it and if you send it
(back) then protect it
as You protect Your
righteous servants.

*allāhumma in
amsakta nafsi
farḥamhā
wa'in
arsaltahā
faḥfazhā bimā
taḥfaẓu bihī
'ibādaka
alṣṣāliḥīna*

اللَّهُمَّ إِنْ أَمْسَكْتَ
نَفْسِي فَارْحَمَهَا وَإِنْ
أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا
تُحَفِّظُ بِهِ عِبَادَكَ
الصَّالِحِينَ

3. It is reported from Imām Ja'far aṣ-Ṣādiq ('a) that one who recites the following *thrice* when he goes to bed, will emerge from his sins like the day his mother gave birth to him:⁶¹

All praise is Allāh's
Who exalted, thus
dominated. And all
praise is Allāh's Who
has been immanent,
thus known all things.
And all praise is
Allāh's Who has
owned all things, thus
had power over them
all. And all praise is
Allāh's who was
disobeyed but
forgave. And all
praise is Allāh's who
when worshipped,
appreciated it (by

*alḥamdu lillāhi
alladhī 'alā
faqahara
walḥamdu
lillāhi alladhī
baṭana
fakhabara
walḥamdu
lillāhi alladhī
malaka
faqadara
walḥamdu
lillāhi alladhī
'uṣiya
faghafara
walḥamdu
lillāhi alladhī
'ubida
fashakara*

الْحَمْدُ لِلَّهِ الَّذِي
عَلَا فَقَهَرَ، وَالْحَمْدُ
لِلَّهِ الَّذِي بَطَّنَ
فَخَبَّرَ، وَالْحَمْدُ لِلَّهِ
الَّذِي مَلَكَ فَقَدَرَ،
وَالْحَمْدُ لِلَّهِ الَّذِي
عُصِيَ فَفَفَّرَ،
وَالْحَمْدُ لِلَّهِ الَّذِي
عُبِدَ فَشَكَرَ، وَالْحَمْدُ

rewarding). And all praise is Allāh's Who gives life to the dead, causes the living to die, and He has power over all things.

*walḥamdu
lillāhi alladhi
yuḥyi almawtā
wa yumitu
alāḥyā'a wa
huwa `alā kulli
shay'in qadīr*

لِلَّهِ الَّذِي يُحْيِي
الْمَوْتَى وَيُيْتِ
الْأَحْيَاءَ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

4. Mufaḍḍal b. 'Umar reports from Imām Abū 'Abd Allāh Ja'far aṣ-Ṣādiq ('a) who said, 'recite when you lie down in bed:

I seek refuge with the might of Allāh; and I seek refuge with Allāh's omnipotence; and I seek refuge with Allāh's perfection; and I seek refuge with Allāh's authority; and I seek refuge with Allāh's might; and I seek refuge with Allāh's sovereignty; and I seek refuge with Allāh's guard; and I seek refuge with Allāh's wholeness; and I seek refuge with Allāh's control; and I seek refuge

*a'ūdhu bi'izzati
allāhi wa a'ūdhu
biqudrati allāhi
wa a'ūdhu
bikamāli allāhi
wa a'ūdhu
bisultāni allāhi
wa a'ūdhu
bijabarūti allāhi
wa a'ūdhu
bimalakūti allāhi
wa a'ūdhu
bidaf'i allāhi wa
a'ūdhu bijam'i
allāhi wa a'ūdhu
bimulki allāhi
wa a'ūdhu
biraḥmati allāhi
wa a'ūdhu*

أَعُوذُ بِعِزَّةِ اللَّهِ،
وَأَعُوذُ بِقُدْرَةِ اللَّهِ،
وَأَعُوذُ بِكَمَالِ اللَّهِ،
وَأَعُوذُ بِسُلْطَانِ
اللَّهِ، وَأَعُوذُ
بِجَبَرُوتِ اللَّهِ،
وَأَعُوذُ بِمَلَكُوتِ
اللَّهِ، وَأَعُوذُ بِدَفْعِ
اللَّهِ، وَأَعُوذُ بِجَمْعِ
اللَّهِ، وَأَعُوذُ بِمُلْكِ
اللَّهِ، وَأَعُوذُ
بِرَحْمَةِ اللَّهِ،
وَأَعُوذُ بِرِسْوَلِ اللَّهِ

with Allāh's mercy;
and I seek refuge
with Allāh's
Messenger (ṣ) against
the evil of whatever
He has created,
originated and made
and from the evil of
vermin and venomous
creatures and from
the evil of sinful jinn
and men and from the
evil of vicious Arabs
and non-Arabs, and
from the evil of every
creature in the night
and day whom You
are holding by its
forlock. Indeed my
My Lord is on a right
path.⁶²

*birasūli allāhi
ṣallā allāhu
'alayhi wa'ālihi
min sharri mā
khalaqa wa
dhara'a wa
bara'a wamin
sharri
alhāmmati
walssāmmati wa
min shari
fusaqati al'arabi
wal'ajami wamin
sharri kulli
dābbatin fi
allayli
walnnahāri anta
'ākhidhun
bināṣiyatihā
inna rabbī 'alā
ṣirāṭin
mustaqīm*

صَلَّى اللّٰهُ عَلَيْهِ
وَالِهِ مِنْ شَرِّ مَا
خَلَقَ وَذَرَأَ وَبَرَأَ،
وَمِنْ شَرِّ الْهَائِمَةِ
وَالسَّامَةِ، وَمِنْ شَرِّ
فَسَقَةِ الْجِنَّ
وَالْإِنْسِ، وَمِنْ شَرِّ
فَسَقَةِ الْعَرَبِ
وَالْعَجَمِ، وَمِنْ شَرِّ
كُلِّ دَابَّةٍ فِي اللَّيْلِ
وَالنَّهَارِ أَنْتَ آخِذٌ
بِنَاصِيَتِهَا إِنَّ رَبِّي
عَلَى صِرَاطٍ
مُسْتَقِيمٍ

And then seek refuge for whomever you please as well.⁶³

In another tradition (*ḥadīth*) that has a similar *du'ā* but with some variation to the words (the differences between the two are underlined), Mufaḍḍal b. 'Umar says: Imām Ja'far aṣ-Ṣādiq ('a) said to me, 'if you can, do not spend a night until you have sought refuge with Allāh with eleven statements.' 'Inform me (of these),' I said and he said, 'say

(the following) and seek refuge with it whenever you wish:⁶⁴

I seek refuge with the
might of Allāh; and I
seek refuge with Allāh's
omnipotence; and I seek
refuge with Allāh's
majesty; and I seek
refuge with Allāh's
authority; and I seek
refuge with Allāh's
beauty; and I seek
refuge with Allāh's
defence; and I seek
refuge with Allāh's
guard; and I seek refuge
with Allāh's wholeness;
and I seek refuge with
Allāh's control; and I
seek refuge with Allāh's
countenance; and I seek
refuge with Allāh's
Messenger (ṣ) against
the evil of whatever He
has created, originated
and made.

*a'ūdhi bi'izzati
allāhi wa a'ūdhi
biqudrati allāhi
wa a'ūdhi
bijalāli allāhi
wa a'ūdhi
bisultāni allāhi
wa a'ūdhi
bijamāli allāhi
wa a'ūdhi
bidaf'i allāhi
wa a'ūdhi
biman'i allāhi
wa a'ūdhi
bijam'i allāhi
wa a'ūdhi
bimulki allāhi
wa a'ūdhi
biwajhi allāhi
wa a'ūdhu
birasūli allāhi
ṣallā allāhu
'alayhi wa'ālihi
min sharri mā
khalaqa wa
bara'a wa
dhara'a*

أَعُوذُ بِعِزَّةِ اللَّهِ
وَأَعُوذُ بِقُدْرَةِ
اللَّهِ وَأَعُوذُ
بِجَلَالِ اللَّهِ
وَأَعُوذُ بِسُلْطَانِ
اللَّهِ وَأَعُوذُ
بِجَمَالِ اللَّهِ
وَأَعُوذُ بِدَفْعِ اللَّهِ
وَأَعُوذُ بِمَنْعِ اللَّهِ
وَأَعُوذُ بِجَمْعِ
اللَّهِ وَأَعُوذُ
بِمُلْكِ اللَّهِ
وَأَعُوذُ بِوَجْهِ اللَّهِ
وَأَعُوذُ بِرَسُولِ
اللَّهِ (صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ) مِنْ
شَرِّ مَا خَلَقَ وَبَرَأَ

وَذَرَأً

5. It is also reported from Imām Ja'far aṣ-Ṣādiq ('a) that, 'if anyone recites the following when he lies down in bed:

O Allāh! I make
You a witness that
You have made
obligatory on me
the obedience to
'Alī b. Abī Tālib
and the Imāms from
his progeny.

*allāhumma innī
ush-hiduka
annaka iftaradhta
'alayya tā'ata
'aliyyi ibni abī
tālibin wal-
a'immati min
wuldihi*

اللَّهُمَّ إِنِّي أَشْهَدُكَ
أَنَّكَ افْتَرَضْتَ
عَلَيَّ طَاعَةَ عَلِيٍّ
بْنِ أَبِي طَالِبٍ
وَالْأَئِمَّةِ مِنْ وَلَدِهِ

...and then mentions the names of all the Imāms individually until he stops at the Imām of his time, and then passes away that night, he enters Paradise.⁶⁵ One can therefore continue from the *du'ā* above as follows:

Al-Ḥasan and al-
Ḥusayn, and 'Alī the
son of al-Ḥusayn, and
Muḥammad the son
of 'Alī, and Ja'far the
son of Muḥammad,
and Mūsā the son of
Ja'far, and 'Alī the
son of Mūsā, and
Muḥammad the son
of 'Alī, and 'Alī the
son of Muḥammad,
and al-Ḥasan the son

*alḥasani ibni
'aliyyin
walḥusayni ibni
'aliyyin wa 'aliyyi
ibni alḥusayni wa
muḥammadi ibni
'aliyyin wa ja'fari
ibni muḥammadin
wa mūsā ibni
ja'farin wa 'aliyyi
ibni mūsā wa
muḥammadi ibni
'aliyyin wa 'aliyyi
ibni muḥammadin
walḥasani ibni*

الْحَسَنَ وَالْحُسَيْنَ
وَعَلِيَّ بْنَ الْحُسَيْنِ
وَمُحَمَّدَ بْنَ عَلِيٍّ
وَجَعْفَرَ بْنَ مُحَمَّدٍ
وَمُوسَى بْنَ جَعْفَرٍ
وَعَلِيَّ بْنَ مُوسَى
وَمُحَمَّدَ بْنَ عَلِيٍّ
وَعَلِيَّ بْنَ مُحَمَّدٍ
وَالْحَسَنَ بْنَ عَلِيٍّ

of 'Alī and al-Ḥujjah
al-Qā'im, blessings of
Allāh be on them all.

'aliyyin walḥujjati
alqā'imi ṣalawātu
allāhi 'alayhim
ajma'ina

وَالْحُجَّةِ الْقَائِمِ،
صَلَوَاتُ اللَّهِ
عَلَيْهِمْ أَجْمَعِينَ

6. From Imām Ja'far aṣ-Ṣādiq ('a) he said, 'when any of you retires to bed then let him recite:'⁶⁶

O Allāh! I resign my
soul to You so settle
it in a place of Your
pleasure and
forgiveness; and if
You return to my
body then return it
as one who is
faithful, knowing the
right of Your friends
(awliyā) until You
cause it to die on
that (faith).

allāhumma in
iḥtabasta nafsī
'indaka faḥtabis-
hā fi maḥalli
riḍwānika
wamaghfiratika
wa'in radadtahā
ilā badanī
fardud-hā
mu'minatan
'ārifatan biḥaqqi
awliyā'ika ḥattā
tatawaffāhā 'alā
dhālika

اللَّهُمَّ إِنْ احْتَبَسْتَ
نَفْسِي عِنْدَكَ
فَاخْتَبِسْهَا فِي مَحَلٍّ
رِضْوَانِكَ وَمَغْفِرَتِكَ
وَإِنْ رَدَدْتَهَا إِلَيَّ
بَدَنِي فَارُدِّدْهَا
مُؤْمِنَةً عَارِفَةً بِحَقِّ
أَوْلِيَائِكَ حَتَّى
تَتَوَفَّاهَا عَلَى ذَلِكَ

7. It is reported that Imām Ja'far aṣ-Ṣādiq ('a) used to recite the following when he slept⁶⁷ and in another tradition, he mentioned the Messenger of Allāh (ṣ) used to recite this before sleep:⁶⁸

In the Name of
Allāh; I believe in
Allāh and disavow
the false deity. O
Allāh, protect me in

bismillāhi
'āmantubillāhi
wakafartu
biltūghūti
allāhumma

بِسْمِ اللَّهِ آمَنْتُ
بِاللَّهِ وَكَفَرْتُ
بِالطَّاغُوتِ اللَّهُمَّ

my sleep and in my waking. *ihfaznī fi manāmī wayaqzañ* احْفَظْنِي فِي مَنَامِي وَفِي بَقَظَّتِي

8. From Khālīd b. Najīḥ that Imām aṣ-Ṣādiq ('a) used to say, 'when you lie down in bed then recite:'⁶⁹

In the Name of Allāh, I place my right side (sleeping) for the sake of Allāh, on the creed of Abraham ('a), the ḥanīf, for the sake of Allāh in submission and I am not of the polytheists. *bismillāhi waḍa'tu janbiya al'aymana lillāhi 'alā millati ibrahīma ḥanīfan lillāhi musliman wama ana min almushrikīna* بِسْمِ اللَّهِ وَضَعْتُ جَنْبِيَ الْأَيْمَنَ لِلَّهِ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا لِلَّهِ مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

9. Muḥammad b. Muslim reports from Imām al-Bāqir ('a) or Imām aṣ-Ṣādiq ('a) that one of them said, 'a person should not forsake reciting the following when he sleeps for that is what (the archangel) Jibrā'il ('a) recited (i.e. taught) for the protection of al-Ḥasan and al-Ḥusayn, peace be on them:'⁷⁰

I protect myself, my progeny, my household, and my possessions with the perfect words of Allāh, from every devil and vermin *u'idh nafsī wadhurriyyatī wa'ahla baytī wamañlī bikalimāti allāhi alttāmmāti min kulli shayṭānin wahāmmatin* أَعِذْ نَفْسِي وَذُرِّيَّتِي وَأَهْلَ بَيْتِي وَمَالِي بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ

and every evil eye.

*wamin kulli
'aynin lāmmatin*

كُلُّ عَيْنٍ لَامَّةٌ

10. From Abū Baṣīr from Imām aṣ-Ṣādiq ('a) who said,
'when you come to bed to sleep, lie down on your right
side and say:'⁷¹

In the Name of
Allāh and with Allāh
and the way of Allāh
and on the creed of
the Messenger of
Allāh, blessings of
Allāh on him and his
family. O Allāh, I
surrender myself to
You and I turn my
face towards You
and I entrust my
affairs to You and
seek refuge with
You, in hope and
with tranquility.
There is no refuge
nor safety except
with You. O Allāh, I
have faith in all of
the Book You have
revealed and with

*bismillāhi
wabillāhi waḥdī
sabīli allāhi
wa'alā millati
rasūli allāhi
ṣallā allāhu
'alayhi wa'ālihī.
allāhumma
aslamtu naḥsī
ilayka
wawajjahtu waj-
hī ilayka
wafawwadtu
amrī ilayka
wa'alja'tu zahri
ilayka raghibatan
warahbatan
ilayka lā malja'a
walā manjā
minka illā ilayka
allāhumma
'āmantu bikulli
kitābin
anzaltahū*

بِسْمِ اللَّهِ وَبِاللَّهِ
وَفِي سَبِيلِ اللَّهِ،
وَعَلَى مِلَّةِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَالْآلِهِ. اللَّهُمَّ إِنِّي
أَسْلَمْتُ نَفْسِي
إِلَيْكَ وَوَجَّهْتُ
وَجْهِي إِلَيْكَ،
وَفَوَّضْتُ أَمْرِي
إِلَيْكَ وَالْجَنَاتُ
ظَهَرِي إِلَيْكَ رَغْبَةً
وَرَهْبَةً إِلَيْكَ، لَا
مَلْجَأَ وَلَا مَنجَا مِنْكَ
إِلَّا إِلَيْكَ اللَّهُمَّ
أَمَنْتُ بِكُلِّ كِتَابٍ

every messenger
You have sent.

*wabikulli rasūlin
arsaltahū*

أَنْزَلْتَهُ وَبِكُلِّ رَسُولٍ
أَرْسَلْتَهُ

Then say:

There is no god but
Allāh. He has no
partner. To Him
belong all
sovereignty and all
praise. He gives life
and death and He
causes death and life
and He is ever-living
and never dies. In
His Hand is all good
and He has power
over everything.

*lā ilāha illā
allāhu waḥdahū
lā sharika lahū
lahū almulku
wa lahū
alḥamdu yuḥyi
wa yumītu wa
yumītu wa yuḥyi
wa huwa
ḥayyun lā
yamūtu biyadihī
alkhayru wa
huwa `alā kulli
shay'in qadīrun*

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ
وَيُمِيتُ وَيُحْيِي وَهُوَ
حَيٌّ لَا يَمُوتُ بِيَدِهِ
الْخَيْرُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

Then say:

I seek refuge with
Allāh, He that holds
the heavens from
falling on to the
earth (and that
subsists) only with
His permission, from
the evil of what He
created, originated,
made, gave growth

*a'ūdhu billāhi
alladhī yumsiku
alssamā'a an
taqa'a `alā al-
ardi illā
bi'idhnihi min
sharri mā
khalaqa wamā
dhara'a wabara'*

أَعُوذُ بِاللَّهِ الَّذِي
يُمْسِكُ السَّمَاءَ أَنْ
تَقَعَ عَلَى الْأَرْضِ
إِلَّا بِإِذْنِهِ مِنْ شَرِّ
مَا خَلَقَ وَمَا ذَرَأَ
وَبَرَأَ وَأَنْشَأَ

to and form; and
 from the evil of
 Satan and his
 associates and
 minions; and from
 the evil of the devils
 from men and jinn;
 and I seek refuge
 with the perfect
 words of Allāh from
 the evil of vermins
 and poisonous
 creatures, from
 being touched by
 evil and from death
 (that is sudden and
 unfortunate); and
 from evil that
 descends from the
 heavens and ascends
 to it; and from the
 evil that comes forth
 from the earth and
 descends to it; and
 from the evil of
 visitors in the night
 and during the day,
 except for the visitor
 who comes bring
 good. By Allāh and
 by the Merciful I
 seek help and on

*wa'ansha'a
 waṣawwara
 wamin sharri
 alshshayṭāni
 washirkihi
 wafar'ihī wamin
 sharri shayāṭini
 al'insi waljinni
 wa'a'ūdhu
 bikalimāti allāhi
 alttāmmati min
 sharri alssāmmati
 walhāmmati
 wallāmmati
 walkhāṣṣati
 wamin sharri mā
 yanzilu min
 alssamā'i wamā
 ya'ruju fihā
 wamin sharri mā
 yakhruju min al-
 arḍi wamā yaliju
 fihā wamin sharri
 ṭawāriqi allayli
 walnnahāri illā
 ṭāriqan yaṭruqu
 bikhayrin billāhi
 wabilrraḥmāni
 ista'antu
 wa'alayhi*

وَصَوَّرَ، وَمِنْ شَرِّ
 الشَّيْطَانِ وَشِرْكِهِ
 وَفَرَعِهِ وَمِنْ شَرِّ
 شَيَاطِينِ الْإِنْسِ
 وَالْجِنِّ، وَأَعُوذُ
 بِكَلِمَاتِ اللَّهِ التَّامَّةِ
 مِنْ شَرِّ السَّامَةِ
 وَالْهَامَةِ وَاللَّامَةِ
 وَالْخَاصَّةِ، وَمِنْ
 شَرِّ مَا يَنْزِلُ مِنَ
 السَّمَاءِ وَمَا يَعْرُجُ
 فِيهَا، وَمِنْ شَرِّ مَا
 يَخْرُجُ مِنَ الْأَرْضِ
 وَمَا يَلِجُ فِيهَا. وَمِنْ
 شَرِّ طَوَارِقِ اللَّيْلِ
 وَالنَّهَارِ إِلَّا طَارِقًا
 يَطْرُقُ بِخَيْرٍ، بِاللَّهِ
 وَبِالرَّحْمَنِ
 اسْتَعَنْتُ وَعَلَيْهِ

Him I place my
trust. Allāh suffices
for me, the best
Trustee, the best
Master and the best
Helper.

*tawakkaltu
ḥasbiya allāhu
ni'ma alwakīlu
ni'ma almaawlā
wani'ma
alnnasīru*

تَوَكَّلْتُ حَسْبِيَ
اللَّهُ نِعْمَ الْوَكِيلُ
نِعْمَ الْمَوْلَى وَنِعْمَ
النَّصِيرُ

11. It is reported from Imām al-Bāqir ('a) that he said, 'when a person lies down (to sleep) on his right side, then let him say the following (which is very similar to what is given from Imām aṣ-Ṣādiq ('a) just before this) and then recite the Tasbīḥ as-Zahrā ('a):' ⁷²

In the Name of
Allāh; O Allāh, I
surrender myself
to You and I turn
my face towards
You and I entrust
my affairs to You
and seek refuge
with You, and
place my trust in
You, in hope and
with tranquility.
There is no refuge
nor safety except
with You. I have
faith in the Book
You have revealed
and the Messenger

*bismillā
allāhumma innī
aslamtu nafsī
ilayka
wawajjahtu
wajhī ilayka
wafawwadtu
amrī ilayka
wa'alja'tu zahri
ilayka
watawakkaltu
'alayka rahbatan
waraghbatan
ilayka lā malja'a
walā manjan
minka illā ilayka
'āmantu
bikitābika
alladhī anzalta*

بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي
أَسْلَمْتُ نَفْسِي إِلَيْكَ،
وَوَجَّهْتُ وَجْهِي
إِلَيْكَ، وَفَوَّضْتُ أَمْرِي
إِلَيْكَ، وَالْجَأْتُ
ظَهْرِي إِلَيْكَ،
وَتَوَكَّلْتُ عَلَيْكَ رَهْبَةً
وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ
وَلَا مُنْجَا مِنْكَ إِلَّا
إِلَيْكَ، آمَنْتُ بِكِتَابِكَ
الَّذِي أَنْزَلْتَ،

You have sent.

*warasūlika
alladhī arsaltā*

وَرَسُولِكَ الَّذِي
أَرْسَلْتَ

12. The final act of devotion is to recite the Tasbīḥ az-Zahrā ('a) as recommended by Imām al-Bāqir ('a) in the ḥadīth above. Also, in his advice to Hishām b. Sālim, Imām aṣ-Ṣādiq ('a) asked him to recite the Tasbīḥ az-Zahrā ('a) when he goes to bed and the Imām detailed the method saying, 'recite the takbīr (*Allāhu Akbar*) 34 times, the tamḥīd (*al-Ḥamdu Lillāh*) 33 times and the tasbīḥ (*Subḥān Allāh*) 33 times.'⁷³

What to Recite When Turning Sides in Bed

1. From Abū Baṣīr from Imām Abū Ja'far Muḥammad al-Bāqir ('a) concerning the verse of Qur'ān:

They used to sleep a little
during the night.⁷⁴

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا

يَهْجَعُونَ﴾

He said, 'these shall be people who slept, but every time one of them turned (in bed) he said.'⁷⁵

All praise is for Allāh

and Allāh is greater *alḥamdu lillāhi*

(than anyone can ever *wallāhu akbaru*

describe)!

الْحَمْدُ لِلَّهِ وَاللَّهُ

أَكْبَرُ

And in another version of this tradition, the Imām ('a) said, 'they recite.'⁷⁶

All praise is for Allāh, *alḥamdu lillāhi*

there is no god save *walā 'ilāha 'illā*

الْحَمْدُ لِلَّهِ وَلَا إِلَهَ

Allāh and Allāh is *allāhu wallāhu* إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
greater (than anyone *akbaru*
can ever describe)!

2. From Imām 'Alī al-Hādī an-Naqī ('a), he said, 'when you wake up from sleep and you turn sides in bed, then recite.'⁷⁷

There is no god by
Allāh, the Ever-
living, the All-
subsisting and He
has power over all
things. Glory be to
Allāh, the Lord of
the worlds and the
God of the apostles;
and glory be to
Allāh, Lord of the
seven heavens and
what is in them and
Lord of the seven
earths and what is in
them and Lord of the
mighty Throne. And
peace be on the
apostles and praise
is for Allāh, Lord of
the worlds.

*lā 'ilāha 'illā
allāhu alḥayyu
alqayyūmu
wahuwa 'alā
kulli shay'in
qadīrun subḥāna
allāhi rabbi
al'ālamīna
wa'ilāhi
almursalīna
wasubḥāna rabbi
alssamāwāti
alssab'i wamā
fihinna warabbi
al'araḍīna
alssab'i wamā
fihinna warabbi
al'arshi al'azīmi
wasalāmu 'alā
almursalīna
walḥamdu lillāhi
rabbi al'ālamīna*

لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ
الْقَيُّومُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ،
سُبْحَانَ اللَّهِ رَبِّ
الْعَالَمِينَ وَالْهُ
الْمُرْسَلِينَ، وَسُبْحَانَ
اللَّهِ رَبِّ
السَّمَاوَاتِ السَّبْعِ
وَمَا فِيهِنَّ وَرَبِّ
الْأَرْضِينَ السَّبْعِ وَمَا
فِيهِنَّ وَرَبِّ الْعَرْشِ
الْعَظِيمِ، وَسَلَامٌ
عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

3. And if one gets out of bed in the night then before returning to bed, he should look up to the heavens and recite:

Indeed in the
creation of the
heavens and the
earth and the
alternation of night
and day, there are
signs for those who
possess intellects.
Those who
remember Allāh
standing, sitting, and
lying on their sides,
and reflect on the
creation of the
heavens and the
earth [and say], 'Our
Lord, You have not
created this in vain!
Immaculate are You!
Save us from the
punishment of the
Fire. Our Lord,
whoever that You
make enter the Fire
will surely have
been disgraced by
You, and the
wrongdoers will

*inna fi khalqi
alssamāwāti wal-
arḍi wakhtilāfi
allayli
walnnahāri
la'āyātin li'uli al-
albābi alladhina
yadhkurūna
allāha qiyāman
wa qu'ūdan wa
'alā junūbihim wa
yatafakkarūna fi
khalqi
alssamāwāti wal-
arḍi rabbanā mā
khalaqta hādhā
bāṭilan
subḥānaka faqinā
'adhāba alnnāri
rabbanā innaka
man tudkhil
alnnāra faqad
akhzaytahū wa
mā lilzzālimīna
min anṣārin*

إِنَّ فِي خَلْقِ
السَّمَاوَاتِ
وَالْأَرْضِ
وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ لآيَاتٍ
لِّأُولِي الْأَلْبَابِ
الَّذِينَ يَذْكُرُونَ
اللَّهَ قِيَامًا وَقُعُودًا
وَعَلَى جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي
خَلْقِ السَّمَاوَاتِ
وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا
عَذَابَ النَّارِ رَبَّنَا
إِنَّكَ مَنْ تَدْخِلُ
النَّارَ فَقَدْ أَخْرَجْتَهُ

have no helpers. Our Lord, we have indeed heard a summoner calling to faith, declaring, "Have faith in your Lord!" So we believed. Our Lord, forgive us our sins and absolve us of our misdeeds, and make us die with the pious. Our Lord, give us what You have promised us through Your apostles, and do not disgrace us on the Day of Resurrection. Indeed You do not break Your promise.⁷⁸

*rabbanā innanā
sami`nā
munādiyan
yunādi lil-īmāni
an āminū
birabbikum
fa`āmannā
rabbanā faghfir
lanā dhunūbanā
wa kaffir `annā
sayyi`ātinā wa
tawaffanā ma`a
al-abrāri rabbanā
wa ātinā mā
wa`adtanā `alā
rusulika wa lā
tukhzinā yawma
alqiyāmati innaka
lā tukhlifu
almi`āda*

وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ رَبَّنَا إِنَّا
سَمِعْنَا مُنَادِيًا
يُنَادِي لِلْإِيمَانِ أَنْ
آمِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفُ رَنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ
الْأَبْرَارِ رَبَّنَا وَآتِنَا
مَا وَعَدْتَنَا عَلَى
رُسُلِكَ وَلَا تُخْزِنَا
يَوْمَ الْقِيَامَةِ إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ ﴿٧٨﴾

This was the practice of the Messenger of Allāh (ﷺ) and it is recommended in a tradition from Amir al-Mu'minin ('a).⁷⁹

4. From Imām Ja'far aṣ-Ṣādiq ('a), he said, 'when anyone of you rises in the night then let him recite (the following and when he does so) Allāh (the Exalted) says, "My servant has spoken the truth and thanked Me":⁸⁰

Glory be to the
Lord of the

*Subḥāna rabbi
alnnabiyyīna*

سُبْحَانَ رَبِّ النَّبِيِّنَ

prophets and the	<i>wa'ilāhi</i>	وَالِهِ الْمُرْسَلِينَ
God of the apostles	<i>almursalina</i>	وَرَبِّ الْمُسْتَضْعِينَ
and the Lord of the	<i>warabbi</i>	وَالْحَمْدُ لِلَّهِ الَّذِي
oppressed. And all	<i>almustad'afina</i>	يُحْيِي الْمَوْتَى وَهُوَ
praise is for Allāh	<i>walḥamdu lillāhi</i>	عَلَى كُلِّ شَيْءٍ
who gives life to	<i>alladhī yuhyī</i>	قَدِير
the dead and He has	<i>almawtā wahuwa</i>	
power over all	<i>'alā kulli shay'in</i>	
things.	<i>qadīrun</i>	

To Wake Up at a Particular Time

This matter rightfully belongs in the last chapter concerning *Acts of Devotion to Perform at Bedtime for Specific Needs*. But we have placed it here because of the assumption that a faithful (*mu'min*) will have need for this every night because of his or her desire to rise before dawn for *ṣalāt al-layl*, to plead Allāh's forgiveness (*istighfār*) and to supplicate Him.

Some of the Infallibles (*Ma'sumīn*), peace be on them, have prescribed the last verse of Sūrah al-Kahf while others have taught supplications to help one wake up at a particular time. And according to one tradition, just one's intention suffices:

1. In a verified tradition (*ḥadīth ṣaḥīḥ*), Abū Ḥamza ath-Thumālī reports from Imām Abū Ja'far Muḥammad al-Bāqir ('a) who said, 'anyone who makes an intention to wake up at a particular time and Allāh knows that from him (as a firm intention), He appoints for him two angels

who stir him at that time.⁸¹

2. It is reported from al-Imām Ja'far aṣ-Ṣādiq ('a), 'anyone who recites the end (i.e. last verse) of (Sūrah) al-Kahf when he sleeps will wake up at the time he wishes.'⁸² The verse is as follows:

Say, 'I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to meet his Lord - let him act righteously, and not associate anyone with the worship of his Lord.'⁸³

<i>qul 'innamā 'anā</i>	قُلْ إِنَّمَا أَنَا بَشَرٌ
<i>basharun</i>	مِثْلُكُمْ يُوحَى إِلَيَّ
<i>mithlukum yūḥā</i>	أَنَّمَا إِلَهُكُمُ إِلَهٌ
<i>'ilayya 'annamā</i>	وَاحِدٌ فَمَنْ كَانَ
<i>'ilahukum 'ilahun</i>	يَرْجُوا لِقَاءَ رَبِّهِ
<i>wāḥidun faman</i>	فَلْيَعْمَلْ عَمَلًا
<i>kāna yarjū liqā'a</i>	صَالِحًا وَلَا يُشْرِكْ
<i>rabbihī falya 'mal</i>	بِعِبَادَةِ رَبِّهِ أَحَدًا
<i>'amalan ṣāliḥan</i>	
<i>walā yushrik</i>	
<i>bi'ibādati rabbihī</i>	
<i>'aḥadan(110)</i>	

3. It is also related from Imām Ja'far aṣ-Ṣādiq ('a) that the Messenger of Allāh (ṣ) said, 'one who wishes [a share in] night vigil should recite when going to bed:

O Allāh, let me not feel safe from Your Plan and do not make forgetful of Your remembrance nor make me of the heedless. I shall rise,

<i>allāhumma lā</i>	اللَّهُمَّ لَا تُؤْمِنِي
<i>tu'minni</i>	مَكَرَكَ وَلَا تُنْسِنِي
<i>makraka walā</i>	ذِكْرَكَ وَلَا
<i>tunsini dhikraka</i>	تَجْعَلَنِي مِنْ
<i>walā taj'alni</i>	
<i>min alghāfilina</i>	

Allāh-willing at the
time of (*such-and-
such*)

aqūmu sā'ata... الْغَافِلِينَ، أَقُومُ إِنْ
شَاءَ اللَّهُ سَاعَةً ...

Replace the words (*such-and-such*) in parenthesis with the time you wish to rise.

Then Allāh will appoint for him an angel to wake him up at that time.⁸⁴

4. And it is reported from Abū al-Ḥasan al-Awwal Imām Mūsā al-Kāzīm ('a), 'one who wishes to wake up in the night for supplication and for beseeching Allāh's forgiveness at any time that Allāh desires him to do so, should recite before sleeping:'

O Allāh! Do not
make me forgetful of
Your remembrance
nor make me feel
safe from Your Plan,
nor make me from
those who are
heedless. And cause
me to wake up at the
time most loved by
You that I may call
out to You in it and
You may answer
me; and I may ask
You and You may
grant me; and I may
plead Your

*allāhumma lā
tunsini dhikraka
walā tu'minnī
makraka walā
taj'alnī min
alghāfilina
wa'anbihnī
li'aḥabbi
alssā'āti ilayka
ad'ūka fihā
fatastajība li
wa'as'aluka
fatu'tīyani
wa'astaghfiruka
fataghfir li
innahū lā*

اللَّهُمَّ لَا تُنْسِنِي
ذِكْرَكَ وَلَا تُؤْمِنِي
مَكْرَكَ وَلَا تَجْعَلْنِي
مِنَ الْغَافِلِينَ،
وَأُنَبِّهْنِي لِأَحَبِّ
السَّاعَاتِ إِلَيْكَ
أَدْعُوكَ فِيهَا
فَتَسْتَجِيبَ لِي
وَأَسْأَلَكَ فَتُعْطِيَنِي
وَأَسْتَغْفِرُكَ وَتَغْفِرَ

forgiveness and You
may forgive me.
None forgives sins
except You, O Most
Merciful of all.

yaghfiru
aldhdhunūba illā
anta yā arḥama
alrrāḥimīna

لِي إِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ يَا
أَرْحَمَ الرَّاحِمِينَ

Then he said, 'Allāh will send to him two angels to wake him up. And if he fails to wake up, He commands them to seek forgiveness for him. And if he should die that night, he dies a martyr. And if he does wake up, anything he asks Allāh for at that time, Allāh will grant him.'⁸⁵

5. And finally, in a slightly different version of the supplication above, it is related from Imām Mūsa b. Ja'far al-Kāzīm ('a), 'one who wishes to awake in the night for prayer and not to be taken over by sleep should recite when he lies in bed:'⁸⁶

O Allāh! Do not
make me feel secure
from Your Plan nor
make me forget
Your remembrance
and do not turn Your
countenance away
from me nor strip
from me Your veil
(that conceals my
sins), and do not
take me to task for
my rebellion nor
make me of the

allāhumma lā
tu'minnī
makraka walā
tunsinī dhikraka
walā tuwallī
'annī wajhaka
walā tahtik 'annī
sitraka walā
ta'khudhnī 'alā
tamarrudī walā
taj'alnī min
alghāfilīna
wa'ayqiznī min

اللَّهُمَّ لَا تُؤْمِنِي
مَكْرَكَ وَلَا تُنْسِنِي
ذِكْرَكَ، وَلَا تُوَلِّ
عَنِّي وَجْهَكَ وَلَا
تَهْنِكْ عَنِّي سِتْرَكَ،
وَلَا تَأْخُذْنِي عَلَى
تَمَرُّدِي وَلَا تَجْعَلْنِي
مِنَ الْغَافِلِينَ،
وَأَيِّقِزْنِي مِنْ

heedless. And wake me from my sleep, making it easy for me to rise in this night in the moments most loved by You and bless me in it prayers and thanksgiving and supplication, so that I ask You and You grant me and I call out to You and You reply me and I seek your forgiveness and You forgive me. Indeed You are the All-forgiving, the Merciful.

*raqdatī wasahhil
liya alqiyāma fi
hādhihī allaylata
fi aḥabbi
al'awqāti ilayka
warzuqnī fihā
alṣṣalāta
walshshukra
walddu 'ā'a ḥattā
as'alaka
fatu'ṭiyanī
wa'ad'uwaka
fatastaḡiba lī
wa'astaghfiraka
fataghfira lī
innaka anta
alghafūru
alrraḥīmu*

رَقْدَتِي وَسَهِّلْ لِي
الْقِيَامَ فِي هَذِهِ
الَّيْلَةِ فِي أَحَبِّ
الْأَوْقَاتِ إِلَيْكَ،
وَارْزُقْنِي فِيهَا
الصَّلَاةَ وَالشُّكْرَ
وَالدُّعَاءَ، حَتَّى
أَسْأَلَكَ فَتُعْطِيَنِي
وَأَدْعُوكَ فَتَسْتَجِيبَ
لِي وَأَسْتَغْفِرَكَ
فَتَغْفِرَ لِي إِنَّكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ

It is our understanding that any one of these prescriptions will work and one does not need to recite all of them in order to wake up at a particular time. We have found the recitation of the last verse of Sūrah al-Kahf to have always worked without fail and many scholars have also testified to this as a miraculous never-failing formula.

A Final Word

On the Etiquette of Sleeping and Some of Acts of Devotion from Ibn Ṭāwūs's Falāḥ as-Sā'il (chp. 30)

Before you lie down, recall that you are a humble slave that wants to sleep and who stretches his or her legs before a Mighty and Magnificent King. Therefore be wary of your etiquette and manners in your speech and actions that they are appropriate before your Master. With a realization of how small and insignificant you are, lie down on your right side with surrender, in submission and entrusting all to Allāh as is appropriate in that state.

And if you are able, then be like a slave who sleeps only after seeking permission from his Master. Face the qibla, sleeping on your right, like one who has lost a loved one, or a parent who has lost a child, and places his or her palm on his or her cheek.

In sleeping, one loses a lot of opportunities to gain proximity to Allāh and therefore one should intend by that sleep to gain strength to obey Allāh after awakening. When one sleeps unrepentant then it is as if all the sins of one's heart has risen over one's head like a mountain hovering above ready to crush a person, just as the case of the Banu Isrā'īl for whom Allāh says:

When We plucked the mountain [and held it] above them as if it were a canopy (and they thought it was about to fall on them)⁸⁷

﴿وَإِذْ تَنَفَّسْنَا الْجَبَلَ
فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ﴾

We now relate another tradition from Imām Abū 'Abd Allāh Ja'far aṣ-Ṣādiq ('a) that he said, 'when one of you goes to bed, a noble angel and a rebellious devil rush to him. The angel says to him: "end your day with good and

start your night with good” and the devil says to him, “end your day with sin and start your night with sin.” Then the Imām said, ‘so if he obeys the noble angel and ends his day with the remembrance of Allāh and starts his night with the remembrance of Allāh when he goes to bed, by reciting the *takbīr* 34 times and *tasbīḥ* 33 times and *tamhīd* 33 times, the angel drives back the devil from the man and he is protected by the trustees of the angel until he wakes up. When he wakes up, the devil hastens to him and says to him similar to what he said to him before he slept and the angel too does the same. So if he remembers Allāh, the Mighty and Glorious, like he did before, the angel repels the devil from him and Allāh records for him devotion for the whole night.’⁸⁸

Applying Kohl before Sleep & Its Supplication

And from what is also recommended at bedtime is applying kohl. It is related that the Prophet (ﷺ) used to apply kohl with antimony (*ithmid*) when he intended to retire to bed.⁸⁹ In one report the Prophet (ﷺ) advised the use of antimony perfumed with musk.⁹⁰

And it is reported from Imām ar-Riḍā (‘a) who said, ‘one who suffers from weak eyesight, then let him apply seven dabs of kohl when he sleeps, using antimony (*ithmid*), four in the right (eye) and three in the left.

And from him, peace be on him, as well is reported that, ‘kohl at the time of sleep is a protection from the water that descends in the eye.’

And it is reported that he, peace be on him, used to recite

the following when applying kohl:

O Allāh, I ask You
for the sake of

Muḥammad and the
progeny of

Muḥammad that

You bless

Muḥammad and the
progeny of

Muḥammad and that
you place light in

my eyes, insight in
my religion,

conviction in my

heart, sincerity in

my action, safety in

my self, increase in

my sustenance, and

gratitude to You for

as long as You keep

me alive; indeed

You have power

over all things.

allāhumma inni

as'aluka

biḥaqqi

muḥammadin

wa āli

muḥammadin

'alayka an

tuṣalliya 'alā

muḥammadin

wa āli

muḥammadin

wa an taj'ala

alinnūra fi

baṣarī

walbaṣīrata fi

dīnī walyaqīna

fi qalbī wal-

ikhhlāṣa fi 'amālī

walssalāmata fi

naḥṣī walssa'ata

fi rizqī

walshshukra

laka abadan mā

abqaytanī

innaka 'alā

kulli shay'in

qadīrun

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ

بِحَقِّ مُحَمَّدٍ وَّآلِ

مُحَمَّدٍ اَنْ تُصَلِّیَ

عَلٰی مُحَمَّدٍ وَّآلِ

مُحَمَّدٍ وَاَنْ تَجْعَلَ

النُّوْرَ فِیْ بَصْرِیْ

وَالْبَصِیْرَةَ فِیْ دِیْنِیْ

وَالْیَقِیْنَ فِیْ قَلْبِیْ

وَالْاِخْلَاصَ فِیْ

عَمَلِیْ وَالسَّلَامَةَ فِیْ

نَفْسِیْ وَالسَّعَةَ فِیْ

رِزْقِیْ وَالشُّكْرَ لَكَ

اَبَدًا مَا اُبْقِیْتَنِیْ اِنَّكَ

عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ

As for the 'insight (*baṣīrah*) in my religion' (mentioned in this *du'ā*), it comes from knowledge of the Qur'ān and

Sunnah, which in turn make one's conviction firmer than the mountains. For it is related from the Imāms, peace be on them, that one who takes his religion (*dīn*) from the Qur'ān and the Sunnah of the Prophet (ﷺ), mountains will fall away before he does and one who takes his religion from the mouths of people will be refuted (easily) by others. And in another report: One who enters faith (*īmān*) with knowledge (*'ilm*) will be firmly established and his faith will benefit him whereas one who enters it without knowledge will exit it as he entered it.⁹¹

CHAPTER THREE

A Discussion on the Method of the Tasbīḥ of Sayyida Fāṭima az-Zahrā ('a)

Know that what is popularly acknowledged from traditions is that the Tasbīḥ az-Zahrā ('a) is recommended on two occasions: after the daily canonical prayer (*ṣalāh*) and at bedtime.

Some of the traditions about reciting it at bedtime mention the *tasbīḥ* (saying *Subḥān-Allāh*) before the *tamḥīd* (saying *al-Ḥamdu-lillāh*); however, verified (*ṣaḥīḥ*) traditions concerning the Tasbīḥ az-Zahrā ('a) in general say that the *tamḥīd* comes before the *tasbīḥ*.

The purpose of this chapter is to further explain the differences between these traditions.

It should be noted that even though our scholars ('*ulamā*) – may Allāh, the most High, sanctify their souls – have differed on the sequence between the *tamḥīd* and the *tasbīḥ* when recited at bedtime, they are unanimous that the start of the Tasbīḥ az-Zahrā ('a) is always the *takbīr* (saying *Allāhu Akbar*). And this is because of a *ṣaḥīḥ* tradition on the authority of Ibn Sinān from Imām Ja'far aṣ-Ṣādiq ('a) concerning the start.⁹²

The Aḥādīth that Tamḥīd Precedes Tasbīḥ

Shaykh at-Tāifa at-Ṭūsi has related in his *at-Tahdhīb* – with a sound chain of transmission (*sanad ṣaḥīḥ*) – from Muḥammad b. ‘Adhāfir who said:

‘I went with my father to Abū ‘Abd Allāh (aṣ-Ṣādiq), peace be on him, and he (my father) asked him about the Tasbīḥ az-Zahrā (‘a). So he said, ‘*Allāhu Akbar*’ until he counted thirty-four times; then he said, ‘*al-Ḥamdu-lillāh*’ until he reached sixty-seven; then he said, ‘*Subḥān-Allāh*’ until he got to a hundred, counting them with his hand in one statement.’⁹³

And in *al-Kāfi*, it is related that Imām Ja’far aṣ-Ṣādiq (‘a) said to Hishām b. Sālim, ‘recite the Tasbīḥ of Fāṭima az-Zahrā (‘a) when you go to bed: Laud Allāh (*takbīr*) thirty-four times, praise Him (*tamḥīd*) thirty-three times and glorify Him (*tasbīḥ*) thirty-three times.’⁹⁴

The Aḥādīth that Tasbīḥ Precedes Tamḥīd

The reports whose apparent words suggest the *tasbīḥ* precedes the *tamḥīd* are specific to bedtime only. For example, Raīs al-Muḥaddithīn Shaykh aṣ-Ṣadūq has related in his *al-Faḥīḥ* from Amīr al-Mu’minīn (‘a) that he related to a man from the Banu Asad an event concerning himself and his wife Fāṭima az-Zahrā (‘a), the daughter of the Prophet (ṣ). The gist of the lengthy narration is that Amīr al-Mu’minīn (‘a) saw that az-Zahrā (‘a) had filled water skins and drawn water from wells until it affected her health; she had ground mill using the hand millstone until her hands had blistered; her clothes were covered with dust

due to sweeping and cleaning the house and they had become black with kindling fire under the cooking pot. Seeing all this hardship befalling her, he advised her to ask her father, the Messenger of Allāh (ṣ) to provide for her a maid who would help her. Fāṭima ('a) went to see her father but seeing him occupied with others felt ashamed to ask and returned home.

Later the Messenger of Allāh (ṣ) came to see them and to ask his daughter what she had come for and Amīr al-Mu'minin ('a) explained to the Messenger of Allāh (ṣ) saying it was he that had sent her to ask.

So the Messenger of Allāh, blessings and peace be on him and his household, said, 'shall I not teach both of you what is better for you than a maid?⁹⁵ When you retire to sleep, then exalt Allāh (i.e. recite the *takbīr*) thirty four times; and glorify Him (i.e. recite the *tasbīḥ*) thirty three times; and praise Him (i.e. recite the *tamḥīd*) thirty three times.'

Hearing this, Fāṭima ('a) said, 'I am pleased (with this) from Allāh and His Messenger. I am pleased (with this) from Allāh and His Messenger.'⁹⁶

Similarly it is reported in *al-Kāfi* from Dāwūd b. Farqad from his brother that, 'Shahāb b. 'Abd Rabbih asked us to inform Abū Abd Allāh (Imām aṣ-Ṣādiq) ('a) that a woman was frightening him in his sleep (i.e. as a recurring nightmare). So he (the Imām) said, "tell him: take a rosary, do the *takbīr* thirty-four times, and *tasbīḥ* thirty-three times and *tamḥīd* thirty-three times."⁹⁷

Conclusion

What we have seen is that the traditions that suggest *tasbīḥ* before *tamḥīd* are all related to sleep time only whereas the traditions that mention *tamḥīd* before *tasbīḥ* are for both, sleep and after prayers i.e. at all times in general.

Shaykh Bahā ad-Din al-‘āmilī in his *Miftāḥ al-Falāḥ* has analyzed the traditions on the Tasbīḥ az-Zahrā (‘a) in great detail and compared the usage of conjunction particles in Arabic and their subtle differences in the science of ḥadīth (such as when *wa* is used instead of *fa* or *thumma*). He found that the traditions mentioning the *tasbīḥ* before the *tamḥīd* used the particle ‘*wa*’ (‘and’) which only acts as a conjunction but does not restrict the order⁹⁸ whereas the traditions mentioning *tamḥīd* before *tasbīḥ* use the particle ‘*thumma*’ (‘then’) and therefore suggest a sequence. For example, a report from Abū Baṣīr states that Imām Ja’far aṣ-Ṣādiq (‘a) said concerning the Tasbīḥ az-Zahrā (‘a), ‘commence with the *takbīr* thirty-four times, then (*thumma*) the *tamḥīd* thirty-three times, then (*thumma*) the *tasbīḥ* thirty-three times.’⁹⁹ Shaykh al-‘Āmilī also draws from other examples in jurisprudence (*fiqh*) and its principles (*uṣūl*) before concluding as follows:

The more reliable sequence of the Tasbīḥ az-Zahrā (‘a) is what is popularly known and practiced i.e. first *Allāhu Akbar* thirty-four times; thereafter *al-Ḥamdu-lillāh* thirty-three times; and finally *Subḥān-Allāh* thirty-three times.

Shaykh Bahā ad-Din al-‘āmilī has also addressed the practice of some scholars who decided to follow both by

reciting the *tamhīd* before the *tasbīḥ* after the daily ṣalāh but the reverse before sleep. He has strongly criticized them and cautioned against this, saying it has not been suggested by any previous reputed scholar of either School despite the fact that the matter has not escaped their attention. (For those interested in the discussion, see p. 592-597 of the *Miftāḥ al-Falāḥ*.)

Shaykh 'Abbās al-Qummī on the Tasbīḥ az-Zahrā ('a)

Regarding the Tasbīḥ az-Zahrā ('a), Shaykh 'Abbās al-Qummī writes in his *al-Bāqiyāt aṣ-Ṣāliḥāt*:¹⁰⁰

The authentic traditions (*aḥādīth*) regarding the excellence of this tasbīḥ are innumerable. It is reported from Imām Ja'far aṣ-Ṣādiq ('a) that he said, 'we command our children with the Tasbīḥ of Fāṭima, peace be on her, as we command them to the canonical prayer (*ṣalāh*). Persist in it, for one who persisted in (performing) it never became wretched (*shaqī*).'

It is also given in reliable reports that the 'excessive remembrance' (*adh-dhikr al-kathīr*) that is prescribed in the Qur'ān (33:41) refers to this Tasbīḥ and therefore one who makes a habit of reciting it after the canonical prayer (*ṣalāh*) has remembered Allāh with an 'excessive remembrance' and acted on the verse:

O you who have faith!
Remember Allāh with
frequent remembrance.¹⁰¹

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا
اللَّهَ ذِكْرًا كَثِيرًا﴾

And with a reliable chain of transmission (*sanad mu'tabar*), it is reported from Imām Muḥammad al-Bāqir, peace be on him, that he said, 'one who glorifies (Allāh) with the Tasbīḥ of Fāṭima, Allāh's peace be on her, then seeks forgiveness from Allāh, Allāh forgives him. And while it is a hundred (chants) on the tongue, it is a thousand in the scales (*mīzān*); and it repels the devil (*shayṭān*) and pleases the Lord (*Rabb*).'

And with a sound transmission (*sanad ṣaḥīḥ*) it is reported from Imām aṣ-Ṣādiq ('a) that he said, 'one who glorifies (Allāh) with the Tasbīḥ of Fāṭima, peace be on her, before his feet turn away from the obligatory prayer (*ṣalāt al-farīda*), Allāh forgives him and makes Paradise mandatory for him.'

And in another reliable chain from him (Imām aṣ-Ṣādiq), peace be on him, as well he said: 'the Tasbīḥ of Fāṭima az-Zahrā ('a) after every obligatory prayer is more loved by me than praying a thousand units (*rak'ah*) of prayer every day.'

And in a reliable report from Imām al-Bāqir, peace be on him, he said, 'never was Allāh worshipped with any glorification or extolling, more excellent than the Tasbīḥ of Fāṭima az-Zahrā ('a); for if there was anything more excellent than it, the Prophet (ṣ) would have prescribed that to Fāṭima ('a).'

The traditions regarding its excellence are therefore more than can be contained within the scope of this work.

***Shaykh 'Abbās al-Qummī on the Method of Performing the Tasbīḥ az-Zahrā' ('a')*¹⁰²**

Shaykh 'Abbās al-Qummī has also mentioned the two variations in the order of the *tamḥīd* and *tasbīḥ* and said, 'some scholars have tried to join these two traditions by saying that the first method (of *tamḥīd* before *tasbīḥ*) be acted upon after the daily canonical prayers (*ṣalāh*) and the second method at bedtime. But acting on the first method is more popular and favoured from what is apparent.'

Shaykh 'Abbās al-Qummī has also mentioned that it is recommended to recite the *Tahlīl* (i.e. '*lā ilāha ilallāh*') once, after the Tasbīḥ az-Zahrā' ('a'), quoting a tradition from Imām Ja'far aṣ-Ṣādiq ('a') who said, 'one who glorifies (Allāh) after every obligatory prayer with the Tasbīḥ of Fāṭima, peace be on her, and ends it with "*lā ilāha ilallāh*", Allāh will forgive him.'

***Shaykh 'Abbās al-Qummī on the Rosary used for Tasbīḥ*¹⁰³**

As for the rosary used during the glorification of Allāh (s.w.t.), Shaykh 'Abbās al-Qummī has said it is more excellent (*afdal*) to use one that is made with the clay from the grave of Imām al-Ḥusayn, peace be on him. And it is also recommended (*mustaḥab*) for a person to carry with him a rosary (*sabḥa*) made from the clay of al-Ḥusayn, peace be on him, at all times for it acts as a protection from afflictions (*balāya*) and is a source of endless reward.

That said, one must be cautious when carry the Tasbīḥ made from the clay (*turbah*) of al-Ḥusayn ('a') not to take it with him or her into the washroom or any place of impurity

(*najāsah*), just as one must be cautious not to keep it on oneself when one is ritually impure (i.e. in *janābah*). It is also important not to let children disrespect, play with or step on the rosary made from the clay of the places where the pure Infallibles ('a) are buried.

It is reported that the rosary that Sayyida Fāṭima az-Zahrā ('a) originally used was made with a woolen (*ṣūf*) thread only, each 'bead' marked by a knot in the thread. She would rotate it with her hand as she exalted and glorified Allāh. This was until Ḥamza b. 'Abd al-Muṭṭalib ('a) (the uncle of Rasūl Allāh (ṣ)) was martyred at Uḥud, when she began using the clay from his grave to make her rosary and people would imitate her. And this continued until Imām al-Ḥusayn ('a), the master of all martyrs (*sayyid ash-shuhadā*), was martyred in Karbala when people gave up using the clay from Ḥamza's grave and began using al-Ḥusayn's, peace be on him.

And it is reported from the Awaited Imām (al-Muntaẓar) ('a) - may Allāh hasten his return and may our souls be sacrificed for him! - that he said, 'one who forgets the remembrance (*dhikr* of Allāh) but has a rosary from the *turbah* of al-Ḥusayn ('a) in his hand (then) the reward (of performing the *dhikr*) is written for him.'

And it is related from Imām aṣ-Ṣādiq, peace be on him, that the rosary from the grave of al-Ḥusayn, peace be on him, glorifies Allāh in the hands of a man even when he is not glorifying Him (with his tongue). And he (aṣ-Ṣādiq), peace be on him, also said, 'one who rotates the beads

(made) from the grave of al-Ḥusayn, peace be on him, and asks for forgiveness just once, Allāh writes it for him seventy times. And if the rosary stops in his hand and he does not glorify Allāh with it, then seven times (is written for him) for each bead in it.'

And according to another report: if he rotates it with remembrance (*dhikr*) then for every bead, forty good deeds are written for him. And it is related that the *Ḥūr al-'Ayn* (beautiful maidens of Paradise), when they see any angel descending to the earth for any matter, they ask them to bring them back as gifts, beads and clay from the grave of al-Ḥusayn, peace be on him.

And in a sound (*ṣaḥīḥ*) tradition from al-Imām Mūsa al-Kāẓim, peace be on him, he said, 'a faithful (*mu'min*) should never be without five things: *siwāk*¹⁰⁴, a comb, a prayer rug, a rosary with (at least) thirty-four beads, and an *aqīq* ring.'

It appears that a rosary from porcelain is also excellent but it is better if its earth has not been subjected to fire. And from Imām Ja'far aṣ-Ṣādiq, peace be on him, it is also reported, 'one who recites one (round of) tasbīḥ with a rosary made from the earth of al-Ḥusayn ('a')'s grave, Allāh writes for him four hundred good deeds and erases from him four hundred sins; four hundred of his wishes are granted and he is elevated four hundred degrees (before Allāh).'

It is also reported that it is recommended (*mustaḥab*) for the thread of the rosary to be green in colour.

CHAPTER FOUR

Acts of Devotion at Bedtime for Specific Needs

For Protection from Nightmares

1. From Mu'āwiya b. 'Ammār from Abū 'Abd Allāh Imām aṣ-Ṣādiq ('a) who said, 'when a person sees in his dreams what is unpleasant then let him turn to the other side and recite:

Indeed [malicious] secret talks are from Satan, that he may upset the faithful, but he cannot harm them in any way except by Allāh's permission...¹⁰⁵

﴿إِنَّمَا النَّجْوَى مِنَ
الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ
آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا
إِلَّا بِإِذْنِ اللَّهِ...﴾

Then he should recite:¹⁰⁶

I seek refuge (with Allāh) from what the angels nearest to Allāh seek refuge from, as do the prophets of Allāh and messengers and the righteous servants

*a 'ūdhu bimā
'ādhat bihī
malā'ikatu allāhi
alnuqarrabūna
wa'anbiyā'u allāhi
almursalūna
wa'ibādu allāhi
alṣṣāliḥūna min*

أَعُوذُ بِمَا عَازَتْ بِهِ
مَلَائِكَةُ اللَّهِ الْمُقَرَّرُ
بُؤْنَ وَأَنْبِيَاءُ اللَّهِ
الْمُرْسَلُونَ وَعِبَادُ
اللَّهِ الصَّالِحُونَ مِنْ

of Allāh, from the	<i>sharri mā ra'aytu</i>	شَرِّ مَا رَأَيْتُ وَمِنْ
evil of what I saw	<i>wamin sharri</i>	شَرِّ الشَّيْطَانِ
and from the evil of	<i>alshshayṭāni</i>	
the accursed Satan.	<i>alrrajīmi</i>	الرَّجِيمِ

2. In a slightly different version of the *du'ā*, it is reported from Imām al-Bāqir ('a) and Imām aṣ-Ṣādiq ('a), they said, 'Fāṭima ('a) complained to the Messenger of Allāh (ṣ) of what (unpleasantness) she saw in her sleep and the Messenger of Allāh (ṣ) said to her, 'whenever you see anything like that then say:¹⁰⁷

I seek refuge with	<i>a'ūdhu bimā</i>	أَعُوذُ بِمَا عَادَتْ
what the closest angels	<i>'ādhat bihī</i>	بِهِ مَلَائِكَةُ اللَّهِ
to Allāh seek refuge	<i>malā'ikatu</i>	الْمُقَرَّبُونَ، وَأَنْبِيَاءُ
from, and (what) the	<i>allāhi</i>	اللَّهُ الْمُرْسَلُونَ،
apostles from the	<i>almuqarrabūna</i>	وَعِبَادُ اللَّهِ
prophets of Allāh (do)	<i>wa'anbiyā'u</i>	الصَّالِحُونَ مِنْ شَرِّ
and the righteous	<i>allāhi</i>	رُؤْيَايَ الَّتِي رَأَيْتُ
servants of Allāh,	<i>almursalūna</i>	أَنْ تَضُرَّتْنِي فِي
from the evil of my	<i>wa'ibādu allāhi</i>	دِينِي وَدُنْيَايَ
nightmare that I saw,	<i>alṣṣāliḥūna mi</i>	
that it should harm me	<i>sharri ru'yāya</i>	
(in any way) in my	<i>allatī ra'aytu an</i>	
religion or my (affairs	<i>taḍurrani fi dīni</i>	
of the) world.	<i>wadunyāya</i>	

The unpleasant dream that she had is given in Khawanjui's commentary of *Miftāḥ al-Falāḥ* (p. 612-3). The gist of it is that Sayyida Fāṭima ('a) dreamt that the Prophet (ṣ) set out of Madīna with 'Alī, herself, al-Ḥasan and al-Ḥusayn ('a). They came to a place where the Prophet (ṣ) purchased a

sheep and ordered for it to be slaughtered. When they ate its meat, they all died. This was what she dreamt. The next day, the Prophet (ﷺ) summoned the Ahl al-Bayt ('a) and took them out of Madīna exactly as she had seen in her dream and the events unfolded exactly the same until the sheep was slaughtered. So Fāṭima ('a) wept and told the Prophet (ﷺ) of her dream. He prayed to Allāh and Jibrāil ('a) came to him and informed him this was a devil who seeks to bother the righteous with unpleasant dreams. So the Prophet (ﷺ) then taught Fāṭima ('a) this supplication.¹⁰⁸

3. And a third ḥadīth also mentions a very similar *du'ā*. From Abū Baṣīr from Imām aṣ-Ṣādiq ('a) who said, 'if you see in your sleep what you dislike then say when you wake up:'¹⁰⁹

I seek refuge from
what the near
angels of Allāh
seek refuge, and
the prophets of
Allāh, the
apostles, and the
righteous servants
of Allāh and the
rightly-guided
Imāms, guided by
Allāh, from the
evil of what I saw
and the evil of my
dream, that it
should harm me,

*a'ūdhu bimā
'ādhat bihī
malā'ikatu allāhi
almuqarrabūna
wa'anbiyā'u
allāhi
alṣṣāliḥūna
wal'a'immatu
alrrāshidūna
almahdiyyūna
min sharri mā
ra'aytu wamin
sharri ru'yāya an*

أَعُوذُ بِمَا عَادَتْ بِهِ
مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ،
وَأَنْبِيَاءُ اللَّهِ الْمُرْسَلُونَ،
وَعِبَادُ اللَّهِ الصَّالِحُونَ،
وَالْأَئِمَّةُ الرَّاشِدُونَ
وَالْمَهْدِيُّونَ، مِنْ شَرِّ مَا
رَأَيْتُ وَمِنْ شَرِّ رُؤْيَايَ

and (I seek
Allāh's refuge)
from the cursed
Satan.

*taḍurrantī wamin
alshshayṭāni
alrrajīmi*

أَنْ تَضُرَّتْنِي وَمِنْ
الشَّيْطَانِ الرَّجِيمِ

4. Al-Walīd b. Ṣabīḥ reports that Shihāb b. 'Abd Rabbih said to him, 'convey my salām to Abā 'Abd Allāh (aṣ-Ṣādiq ('a)) and inform him that I am troubled with nightmares in my sleep.' Al-Walīd says, 'so I conveyed this to him and he (aṣ-Ṣādiq ('a)) said, 'say to him when he goes to bed, he should recite the maw'udhatayn (Sūrah al-Falaq and Sūrah an-Nās) and Āyat al-Kursī. And the Āyat al-Kursī is more excellent than everything else.'¹¹⁰

5. In another tradition, Imām aṣ-Ṣādiq ('a) prescribed for one who has nightmares that he should recite at bedtime the following ten times:

There is no god by
Allāh, the only One,
He has no partner. He
gives life and death
and causes death and
life and He is ever-
living and does not
die.

*lā 'ilāha 'illā
allāhu waḥdahū
lā sharika lahū
yuhyī wayumītu
wayumītu
wayuhyī
wahuwa ḥayyun
lā yamūtu*

لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ
لَهُ يُحْيِي وَيُمِيتُ
وَيُمِيتُ وَيُحْيِي
وَهُوَ حَيٌّ لَا
يَمُوتُ

Then he should recite the Tasbīḥ az-Zahrā ('a) and he will overcome it.¹¹¹

6. In a longer variation of this tradition, Dāwud b. Farqad reports from his brother that Shihāb b. 'Abd Rabbih asked

him to ask Imām aṣ-Ṣādiq ('a) about a woman that kept tormenting him (in nightmares). So he (the Imām ('a)) said, 'tell him: take the rosary (*misbāḥ*) and recite the *takbīr* 34 times, the *tasbīḥ* 33 times and the *tamhīd* 33 times. And recite the following ten times:¹¹²

There is no god
except Allāh, the
One and Only, Who
has no associate. His
is the Kingdom and
for Him is all the
praise. He gives life
and brings death and
He brings death and
gives life. In His
Hand is all good and
for Him is the
alteration of the night
and day; and He has
power over all
things.

*lā 'ilāha 'illā
allāhu waḥdahū
lā sharīka lahū
lahū almulku
walahū alḥamdu
yuhyī wayumītu
wayuhyī biyadihi
alkhayru walahū
ikhtilāfu allayli
walnnahāri
wahuwa 'alā
kulli shay'in
qadīrun*

لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ
لَهُ. لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِي
وَيُمِيتُ وَيُمِيتُ
وَيُحْيِي بِيَدِهِ الْخَيْرُ
وَلَهُ اخْتِلَافُ اللَّيْلِ
وَالنَّهَارِ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

For Safety from Thieves

From al-Aṣbagh b. Nubāta from Amīr al-Mu'minīn ('a) who said, 'I swear by Him Who sent Muḥammad with the truth and honoured his household (*ahl al-bayt*), anything you seek protection from: fire or drowning or choking or theft or the return of a riding animal to its owner or a lost fugitive, its solution is in the Book of Allāh, the Exalted.

Whoever wants knowledge of that then let him ask me.' So a man stood up and said, 'Commander of the Faithful, tell me about theft for I am constantly being robbed in the night, one thing after another.' He ('a) said, 'when you go to bed, recite:'¹¹³

Say, 'Invoke
"Allāh" or invoke
"the All-
beneficent."
Whichever [of His
Names] you may
invoke, to Him
belong the Best
Names.' Be neither
loud in your prayer,
nor murmur it, but
follow a middle
course between
these, and say, 'All
praise belongs to
Allāh, who has
neither taken any
son, nor has He any
partner in
sovereignty, nor has
He [taken] any ally
out of weakness,'
and magnify Him
with a magnification
[worthy of Him].'¹¹⁴

qul id'ū allāha
'aw id'ū
alrraḥmana
'ayyanmmā tad'ū
falahū al'asmā'u
alḥusnā walā
tajhar biṣalātika
walā tukhāfit bihā
wabtaghi bayna
dhālika
sabīlan(110)
waquli alḥamdu
lillāhi alladhī lam
yattakhidh
waladan walam
yakun lahū
sharikun fī
almulki walam
yakun lahū
waliyyun mina
alddhullī
wakabbirhu
takbīran(111)

﴿قُلْ اَدْعُوا اللَّهَ اَوْ
اَدْعُوا الرَّحْمٰنَ
اَيَّامًا تَدْعُوْنَ فَلَهُ
الْاَسْمَاءُ الْحُسْنٰى
وَلَا تَجْهَرُ
بِصَلَاتِكَ وَلَا
تُخَافُ بِهَا وَابْتَغِ
بَيْنَ ذَلِكَ سَبِيْلًا
وَقُلِ الْحَمْدُ لِلّٰهِ
الَّذِي لَمْ يَتَّخِذْ
وَلَدًا وَلَمْ يَكُنْ لَهُ
شَرِيْكٌ فِى الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وَلِيٌّ
مِّنَ الدُّنْيَا وَكَبِّرْهُ
تَكْبِيْرًا﴾

The same is also confirmed in a ḥadīth from Imām al-Ḥusayn ('a) from the Prophet (s) who said, 'a protection for my nation from theft is (Sūrah al-Isra, verse 110-111).'¹¹⁵

For Protection from Vermin & Other Harmful Creatures

It is reported from Imām Muḥammad al-Bāqir, peace be on him, that he said, 'I am the guarantor for one who recites the following, that neither scorpions will harm him nor any vermin until he wakes up.'¹¹⁶

I seek refuge with	<i>a`ūdhu bikalimāti</i>	أَعُوذُ بِكَلِمَاتِ اللَّهِ
the perfect words of	<i>allāh alittāmmāti</i>	الْتَامَّاتِ الَّتِي لَا
Allāh that cannot be	<i>allatī lā</i>	يُجَاوِزُهُنَّ بَرٌّ وَلَا
surpassed by one	<i>yujāwizuhunna</i>	فَاجِرٌ مِنْ شَرِّ مَا
who is righteous or a	<i>barrun wa lā</i>	ذَرَاءَ وَمِنْ شَرِّ مَا
transgressor, from	<i>fājirun min sharri</i>	بَرَاءَ، وَمِنْ شَرِّ كُلِّ
the evil of what He	<i>mā dhara'a wa</i>	دَابَّةٍ هُوَ آخِذٌ
made and from the	<i>min sharri mā</i>	بِنَاصِيَّتِهَا إِنَّ رَبِّي
evil of what He	<i>bara'a wa min</i>	عَلَى صِرَاطٍ
originated and from	<i>sharri kulli</i>	مُسْتَقِيمٍ
the evil of every	<i>dābbatin huwa</i>	
creature whom He	<i>ākhidhun</i>	
holds by its forlock.	<i>bināṣiyatihā inna</i>	
Indeed my Lord is	<i>rabbī `alā ṣirāṭin</i>	
on a right path.	<i>mustaqīmīn</i>	

For Protection from Beasts

From Abū Ḥamza ath-Thumālī from Imām 'Alī b. al-Ḥusayn Zayn al-'Ābidīn ('a) he said, 'one who recites the following when he goes to bed, Allāh will protect him and keep away from him the evil of every beast:¹¹⁷

O Allāh! You are the
First and there is
nothing before You;
and You are the
Manifest, there is
nothing above You;
And You are
Hidden, there is
nothing beneath
You; and You are
the Last, there is
nothing after You. O
Allāh, Lord of the
seven heavens and
Lord of the seven
earths and Lord of
the Tawrāt and Injil
and the Wise Furqān
(i.e. Qur'ān), I seek
refuge with You
from the evil of
every living creature
Whom You have
grabbed by its
forlock (i.e. who is

*allāhumma anta
al'awwalu falā
shay'a qablaka
wa'anta
alzẓāhiru falā
shay'a fawqaka
wa'anta alba'īnu
falā shay'a
dūnaka wa'anta
al'ākhiru falā
shay'a ba'daka
allāhumma
rabba
alssamāwāti
alssab'i
warabba
al'araḍina
alssab'i
warabba
alittawrāti
wal'injili
walzzabūri
walfurqāni
alḥakīmi a'ūdhu
bika min sharri
kulli dābbatin
anta 'ākhidhun*

اللَّهُمَّ أَنْتَ الْأَوَّلُ
فَلَا شَيْءٌ قَبْلَكَ،
وَأَنْتَ الظَّاهِرُ فَلَا
شَيْءٌ فَوْقَكَ، وَأَنْتَ
الْبَاطِنُ فَلَا شَيْءٌ
دُونَكَ، وَأَنْتَ الْآخِرُ
فَلَا شَيْءٌ بَعْدَكَ،
اللَّهُمَّ رَبَّ
السَّمَاوَاتِ السَّبْعِ،
وَرَبَّ الْأَرْضَيْنِ
السَّبْعِ، وَرَبَّ
التَّوْرَةِ وَالْإِنْجِيلِ
وَالزَّبُورِ وَالْفُرْقَانِ
الْحَكِيمِ، أَعُوذُ بِكَ
مِنْ شَرِّ كُلِّ دَابَّةٍ

in Your complete
control). Indeed You
are on a straight
path.¹¹⁸

bināṣiyatihā
innaka 'alā
ṣirāṭin
mustaqīmin

أَنْتَ آخِذٌ بِنَاصِيَتِهَا
إِنَّكَ عَلَى صِرَاطٍ
مُسْتَقِيمٍ

For Protection from Nocturnal Emission (Iḥtilām)

From Imām Ja'far aṣ-Ṣādiq ('a) – with a *ṣaḥīḥ* transmission – he said, 'one who fears experiencing a wet-dream should recite at bedtime:¹¹⁹

O Allāh, I seek refuge
with You from
nocturnal emission
and the evil of dreams
and that Satan should
fool around with me
whilst awake or in
sleep.

allāhumma inni
a'ūdhu bika min
aliḥtilāmi
wamin sharri
al'aḥlāmi wa'an
yal'aba biya
alshshayṭānu fī
alyaqzati
walmanāmi

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْإِحْتِلَامِ وَمِنَ
شَرِّ الْأَحْلَامِ وَأَنْ
يَلْعَبَ بِي الشَّيْطَانُ
فِي الْيَقَظَةِ وَالْمَنَامِ

The words 'whilst awake' (in the supplication) could be a reference to forms of sin such as masturbation, fornication, pornography and so forth (and we seek refuge from Allāh from such base acts of sins!) that would lead one to become ritually impure (*junub*).

For Protection from Collapse of the Roof

When one is sleeping at a place whose structure is doubtful and it appears to be dilapidated or one is sleeping in an area that is prone to tremors and earthquakes, the following supplication is useful.

It is reported from Imām 'Alī ar-Riḍā ('a) from his father Imām Mūsa al-Kāẓim ('a) that he said, 'a house will never collapse on anyone who recites the following (verse of Qur'ān) when he intends to sleep:'¹²⁰

Indeed Allāh
sustains the
heavens and the
earth lest they
should fall apart,
and if they were to
fall apart there is
none who can
sustain them except
Him. Indeed He is
all-forbearing, all-
forgiving.¹²¹

<i>'inna allāha</i>	﴿إِنَّ اللَّهَ يُنْشِئُ
<i>yumsiku</i>	
<i>alssamāwāti</i>	السَّمَاوَاتِ وَالْأَرْضَ
<i>wal'arḍa 'an</i>	
<i>tazūlā wala'in</i>	أَنْ تَزُولَا وَلَئِنْ زَالَتَا
<i>zālatā 'in</i>	
<i>'amsakahumā</i>	إِنْ أَمْسَكَهُمَا مِنْ
<i>min 'aḥadin min</i>	
<i>ba'dihī 'innahū</i>	أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ
<i>kāna ḥalīman</i>	
<i>ghafūran(41)</i>	كَانَ حَلِيمًا غَفُورًا﴾

For Protection from Drowning or Burning

It is reported from Amīr al-Mu'minin Imām 'Alī ('a) that one who recites the following two verses of the Qur'ān before going to sleep, will be safe from drowning or burning:¹²²

My guardian is
indeed Allāh who
sent down the
Book, and He takes
care of the
righteous.¹²³

<i>'inna waliyyiya</i>	﴿إِنَّ وَلِيِّيَ اللَّهُ
<i>allāhu alladhī</i>	
<i>nazzala alkitāba</i>	الَّذِي نَزَّلَ الْكِتَابَ
<i>wahuwa yatawallā</i>	وَهُوَ يَتَوَلَّى
<i>alṣṣāliḥīna(196)</i>	الصَّالِحِينَ﴾

They do not regard
Allāh with the regard
due to Him, yet the
entire earth will be in
His fist on the Day of
Resurrection, and the
heavens, scrolled, in
His right hand.

Immaculate is He and
exalted above [having]
any partners that they
ascribe [to Him].¹²⁴

<i>wamā qadarū</i>	﴿وَمَا قَدَرُوا اللَّهَ﴾
<i>allāha haqqa</i>	
<i>qadrihī</i>	حَقَّ قَدْرِهِ
<i>wal'arḍu</i>	
<i>jamī'an</i>	وَالْأَرْضُ جَمِيعًا
<i>qabḍatuhū</i>	
<i>yawma</i>	فَبَضَّتْهُ يَوْمَ الْقِيَامَةِ
<i>alqiyāmati</i>	
<i>walssamāwātu</i>	وَالسَّمَاوَاتِ
<i>maṭwiyyātun</i>	
<i>biyamīnihi</i>	مَطْوِيَّاتٍ بِيَمِينِهِ
<i>subḥānahū</i>	
<i>wata 'ālā 'ammā</i>	سُبْحَانَهُ وَتَعَالَى
<i>yushrikūna(67)</i>	عَمَّا يُشْرِكُونَ﴾

A Cure for Insomnia

1. The Messenger of Allāh (ṣ) taught the following supplication to cure insomnia:¹²⁵

O Allāh, Lord of the
heavens and what
they shade; and Lord
of the earths and what
they carry; and Lord
of the devils and what
they misguide; be my
protector from all
Your creation, lest
any of them should

<i>allāhumma</i>	اللَّهُمَّ رَبَّ
<i>rabba</i>	
<i>alssamāwāti</i>	السَّمَاوَاتِ وَمَا
<i>wamā aẓallat</i>	أَظْلَلْتَ، وَرَبَّ
<i>warabba al'arḍi</i>	
<i>wamā aqallat</i>	الْأَرْضَيْنِ وَمَا
<i>warabba</i>	أَقَلَّتْ، وَرَبَّ
<i>alshshayāṭini</i>	
<i>wamā aḍallat</i>	الشَّيَاطِينِ وَمَا
<i>kun ḥirzī min</i>	أَضَلَّتْ، كُنْ حِرْزِي
<i>khalqika</i>	

cross boundaries with	<i>jamī'an an</i>	مِنْ خَلْقِكَ جَمِيعًا
me or rebel; Mighty	<i>yafruta 'alayya</i>	أَنْ يَفْرُطَ عَلَيَّ
is Your protection	<i>aḥaduhum aw</i>	أَحَدُهُمْ أَوْ أَنْ
and there is no god	<i>an yaṭghā 'azza</i>	يَطْفَى عَزَّ جَارُكَ
besides You.	<i>jāruka walā</i>	وَلَا إِلَهَ غَيْرُكَ
	<i>'ilāha ghayruka</i>	

2. It is related from Imām Ja'far aṣ-Ṣādiq ('a) that, 'when you suffer from insomnia then recite.'¹²⁶

Glory by to Allāh,	<i>subḥāna dhī</i>	سُبْحَانَ اللَّهِ ذِي
Master of the affairs;	<i>alshsha'ni</i>	الشَّأْنِ، دَائِمِ
the Ever-subsisting	<i>dā'imi alsultāni</i>	السُّلْطَانِ، عَظِيمِ
King; the mighty	<i>'azīmi</i>	الْبُرْهَانِ، كُلِّ يَوْمِ
Proof, every day He is	<i>alburhāni kulla</i>	هُوَ فِي شَأْنِ
engaged in some	<i>yawmin huwa fi</i>	
work!	<i>sha'n</i>	

3. In another report, Mūsa b. Ismā'il b. Mūsa ('a) b. Ja'far ('a) reported that his father narrated from his father from Imām 'Alī ('a) that Fāṭima ('a) complained to the Messenger of Allāh (ṣ) of sleeplessness and he said, 'recite, my dear daughter:'

O Satiator of	<i>yā mushbi'a</i>	يَا مُشْبِجَ الْبُطُونِ
hungry	<i>albuṭūni aljā'i'ati</i>	الْجَائِعَةِ، وَيَا كَاسِيَ
stomachs, O	<i>wayā kāsiya</i>	الْجُسُومِ الْعَارِيَةِ، وَيَا
Clother of	<i>aljusūmi al'āriyati</i>	
naked bodies; O	<i>wayā sākina</i>	

Calmer of	<i>al'urūqi</i>	سَاكِنَ الْعُرُوقِ
restless veins;	<i>alḡḡāribati wayā</i>	الضَّارِبَةِ، وَيَا مُنَوِّمَ
O Sleeper of	<i>munawwima</i>	الْعُيُونِ السَّاهِرَةِ، سَكَّنَ
wakeful eyes;	<i>al'uyūni</i>	عُرُوقِي الضَّارِبَةِ وَأَذَنَ
calm my	<i>alssāhirati sakkin</i>	لِعَيْنِي نَوْمًا عَاجِلًا
restless veins	<i>'urūqiya</i>	
and permit my	<i>alḡḡāribata a'dhan</i>	
eye to sleep	<i>li'aynī nawman</i>	
swiftly.	<i>'ājilan</i>	

So she recited this and it (the sleeplessness) went away.¹²⁷

4. From Mu'āwiya b. Wahb from Imām Ja'far aṣ-Ṣādiq ('a) that one of his sons came to him one night and said, 'father, I wish to sleep (but cannot).' So he (the Imām ('a)) said, 'my son, recite:'¹²⁸

I bear witness that	<i>ashhadu an lā</i>	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
there is no god but	<i>'ilāha 'illā allāhu</i>	اللَّهُ وَأَنَّ مُحَمَّدًا
Allāh and that	<i>wa'anna</i>	عَبْدُهُ وَرَسُولُهُ أَعُوذُ
Muḥammad (ṣ) is His	<i>muḥammadan</i>	بِعَظَمَةِ اللَّهِ وَأَعُوذُ
servant and	<i>'abduhū</i>	بِعِزَّةِ اللَّهِ وَأَعُوذُ
messenger. I seek	<i>warasūluhū</i>	بِقُدْرَةِ اللَّهِ وَأَعُوذُ
refuge with the	<i>a'ūdhu</i>	بِجَلَالِ اللَّهِ وَأَعُوذُ
greatness of Allāh	<i>bi'azamati allāhi</i>	بِسُلْطَانِ اللَّهِ إِنَّ اللَّهَ
and I seek refuge	<i>wa'a'ūdhu</i>	عَلَى كُلِّ شَيْءٍ
with the might of	<i>bi'izzati allāhi</i>	
Allāh and I seek	<i>wa'a'ūdhu</i>	
refuge with the power	<i>biqudrati allāhi</i>	
of Allāh and I seek	<i>wa'a'ūdhu</i>	
refuge with the	<i>bisultāni allāhi</i>	
majesty of Allāh, and	<i>inna allāha 'alā</i>	
	<i>kulli shay'in</i>	

I seek refuge with the
 authority of Allāh;
 Allāh has power over
 all things; and I seek
 refuge with the
 pardon of Allāh and I
 seek refuge with
 Allāh's forgiveness,
 and I seek refuge
 with Allāh's mercy
 from the evil of the
 vermin and the
 venomous creature
 and from the evil of
 every creature, small
 or big, by night or
 day, and from the evil
 of sinful jinn and
 men and from the
 evil of the sinful
 Arab and non-Arab
 and from the evil of
 lightning and hail. O
 Allāh bless
 Muḥammad, Your
 servant and
 messenger.

*qadirun
 wa'a'ūdhu
 bi'afwi allāhi
 wa'a'ūdhu
 bighufrāni allāhi
 wa'a'ūdhu
 biraḥmati allāhi
 min sharri
 alssāmmati
 walhāmmati
 wamin sharri
 kulli dābbatin
 ṣaghīratin aw
 kabīratin bilaylin
 aw nahārin
 wamin sharri
 fasawati aljinni
 wal'insi wamin
 sharri fasaqati
 al'arabi
 wal'ajami wamin
 sharri
 alṣṣawā'iqi
 walbaradi
 allāhumma ṣalli
 'alā
 muḥammadin
 'abdika
 warasūlika*

قَدِيرٌ وَأَعُوذُ بِعَفْوِ
 اللَّهِ وَأَعُوذُ بِغُفْرَانِ
 اللَّهِ وَأَعُوذُ بِرَحْمَةِ
 اللَّهِ مِنْ شَرِّ السَّامَّةِ
 وَالْهَامَّةِ وَمِنْ شَرِّ
 كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ
 كَبِيرَةٍ بَلِيلٍ أَوْ نَهَارٍ
 وَمِنْ شَرِّ فَسَقَةٍ
 الْجِنِّ وَالْإِنْسِ وَمِنْ
 شَرِّ فَسَقَةِ الْعَرَبِ
 وَالْعَجَمِ وَمِنْ شَرِّ
 الصَّوَاعِقِ وَالْبَرَدِ
 اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ عَبْدِكَ
 وَرَسُولِكَ

To See Rasūl Allāh (ﷺ) in One's Sleep

1. From Imām Ja'far aṣ-Ṣādiq ('a), 'one who wishes to see our master the Messenger of Allāh (ﷺ) in his sleep should, after praying the last 'Ishā prayer, perform a bath (*ghusl*) to clean himself. Then pray four rak'ahs with four hundred Āyat al-Kursi (100 in each rak'ah). Then send blessings (recite *ṣalawāt*) on Muḥammad and Āl-i Muḥammad a thousand times. Then sleep (with clean clothes and) on clean sheets that have never been used for even lawful sexual relations. And he should place his right palm under his right cheek and recite a hundred times:

Glory be to Allāh and	<i>subḥāna allāhi</i>	سُبْحَانَ اللَّهِ
All-praise is for Allāh.	<i>walḥamdu</i>	وَالْحَمْدُ لِلَّهِ
And there is no god	<i>lillāhi walā</i>	إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
but Allāh and Allāh is	<i>'ilāha illā allāhi</i>	أَكْبَرُ وَلَا حَوْلَ وَلَا
the greatest and there	<i>wallāhu akbaru</i>	قُوَّةَ إِلَّا بِاللَّهِ
is no power or strength	<i>walā ḥawla</i>	
except Allāh's	<i>walā quwwata</i>	
	<i>illā billāhi</i>	

Then he should recite a hundred times:

Whatever Allāh	<i>mā shā'a allāhu</i>	مَا شَاءَ اللَّهُ
wishes!		

And he shall see the Prophet (ﷺ) in his dream.¹²⁹

2. And if you wish to send greetings to the Prophet (ﷺ) as if you did it in person and he replied you, then it is reported from the Prophet (ﷺ) that he said, 'one who goes to bed and then recites *Sūrah Tabāarak al-ladhī bi yadihil mulk* (i.e.

Sūrah al-Mulk – chapter 67) and then recites the following four times:

O Allāh, Lord of the	<i>allāhumma</i>	
Sacred Mosque and	<i>rabba alḥilli</i>	اللَّهُمَّ رَبَّ الْجِلِّ
the area around it and	<i>walḥarāmi</i>	وَالْحَرَامِ
the Sacred Town (i.e.	<i>walbaladi</i>	وَالْبَلَدِ
Makkah), convey to	<i>alḥarāmi</i>	الْحَرَامِ بَلِّغْ رُوحَ
the soul of	<i>balligh rūḥa</i>	مُحَمَّدٍ عَنِّي تَحِيَّةً
Muḥammad, on my	<i>muḥammadin</i>	وَسَلَامًا
behalf, salutations and	<i>'anni</i>	
greetings.	<i>taḥiyyatan</i>	
	<i>wasalāman</i>	

Then Allāh appoints for him two angels who come to the Prophet (ﷺ) and say to him, 'O Muḥammad! So-and-so sends on you peace and mercy and blessings of Allāh ('*alaykas salām wa raḥmatullāhi wa barakātuhu*).'¹³⁰

3. And if you wish to see Amīr al-Mu'minīn 'Alī b. Abī Ṭālib ('a) in your dream then recite when you sleep:¹³¹

O Allāh, I ask	<i>allāhumma innī</i>	اللَّهُمَّ إِنِّي أَسْأَلُكَ
You, O One	<i>as'aluka yā man</i>	يَا مَنْ لَطْفُهُ خَفِيٌّ
Whose grace is	<i>lutfuhū khafīyyun</i>	وَأَيَادِيهِ بَاسِطَةٌ لَا
delicate and subtle	<i>wa'ayādihi</i>	تَنْقُضِي، أَسْأَلُكَ
and His support is	<i>bāsiḥatun lā</i>	بِلُطْفِكَ الْخَفِيِّ الَّذِي
widespread and	<i>tanqaḍī as'aluka</i>	مَا لَطُفْتُ بِهِ لِعَبْدٍ إِلَّا
never ending; I ask	<i>bilutfika</i>	
You by Your	<i>alkhafiyyi alladhī</i>	
subtle and delicate	<i>mā laṭufta bihi</i>	
grace, which no		
servant is graced		

with except it
suffices him, that
You show me my
master, Amīr al-
Mu'minīn, 'Alī b.
Abī Tālib, in my
sleep.

*li'abdin illā
kufīya an turiyanī
mawlāya amīra
almu'minīna
'aliyya ibna abi
tālibin fi manāmī*

كُفِيَ أَنْ تُرِينِي
مَوْلَايَ أَمِيرَ الْمُؤْمِنِينَ
عَلَيَّ بْنَ أَبِي طَالِبٍ
فِي مَنَامِي

To see a Deceased during Sleep

When you wish to see a deceased relative then sleep with purity (*ṭahārah*) (i.e. wuḍū) and lie on your right side and recite the Tasbiḥ of Fāṭima az-Zahrā ('a). Then say:

O Allāh, You are the
Ever-living who
cannot be described;
and faith is only
known from it. From
You commenced all
things and to You
they return. Whatever
advanced from it,
You were its refuge
and safety and
whatever retreated
from it had no refuge;
and there is no safety
except with You. So I
ask you for the sake
of 'there is no god by

*allāhumma anta
alḥayyu alladhī
lā yūṣafu wal-
īmānu yu'rafu
minhu minka
bada'at al-
ashyā'u wa
ilayka ta'ūdu
famā aqbala
minhā kunta
malja'ahū wa
manjāhu wa mā
adbara minhā
lam yakun lahū
malja'un wa lā
manjan minka
illā ilayka
fa'as'aluka bilā
ilāha illā anta*

اللَّهُمَّ أَنْتَ الْحَيُّ
الَّذِي لَا يُوصَفُ
وَالْإِيمَانُ يُعْرَفُ
مِنْهُ، مِنْكَ بَدَتْ
الْأَشْيَاءُ وَإِلَيْكَ
تَعُودُ، فَمَا أَقْبَلَ
مِنْهَا كُنْتَ مَلْجَأَهُ
وَمَنْجَاهَهُ، وَمَا أَدْبَرَ
مِنْهَا لَمْ يَكُنْ لَهُ
مَلْجَأٌ وَلَا مَنْجَا
مِنْكَ إِلَّا إِلَيْكَ،
فَأَسْأَلُكَ بِلَا إِلَهَ إِلَّا

You' and I ask You
for the sake of 'In the
Name of Allāh, the
Beneficent, the
Merciful'; for the
sake of Muḥammad
(ṣ), the master of the
prophets and for the
sake of 'Alī ('a), the
best of trustees (to
the Prophet (ṣ)) and
for the sake of Fāṭima
(‘a), the leader of the
women of the world,
and for the sake of al-
Ḥasan ('a) and al-
Ḥusayn ('a), whom
You have made the
masters of the youth
of the inhabitants of
Paradise, on them all
be peace; that You
bless Muḥammad (ṣ)
and his household
(‘a) and that you
show me my
deceased in the
condition that he or
she is.

*wa as'aluka bi
bismillāhi
alrrahmāni
alrrahīmi wa
biḥaqqi ḥabībika
muḥammadin
ṣallā allāhu
‘alayhi wa ālihi
sayyidi
alnnabiyyīna wa
biḥaqqi ‘aliyyin
khayri
alwaṣiyyīna wa
biḥaqqi fāṭimata
sayyidati nisā'i
al‘ālamīna wa
biḥaqqi alḥasani
walḥusayni
alladhayni
ja'altahumā
sayyiday shabābi
ahli aljannati
‘alayhim
ajma'īna
alssalāmu an-
tuṣalliya ‘alā
muḥammadin wa
āli muḥammadin
wa an turiyanī
mayyitī fī alḥālī
allatī huwa fihā*

أَنْتَ، وَأَسْأَلُكَ
بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ، بِحَقِّ
مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ سَيِّدِ
النَّبِيِّينَ، وَبِحَقِّ
عَلِيِّ خَيْرِ
الْوَصِيِّينَ، وَبِحَقِّ
فَاطِمَةَ سَيِّدَةِ نِسَاءِ
الْعَالَمِينَ، وَبِحَقِّ
الْحَسَنِ وَالْحُسَيْنِ
الَّذِينَ جَعَلْتَهُمَا
سَيِّدَي شَبَابِ أَهْلِ
الْجَنَّةِ عَلَيْهِمُ
أَجْمَعِينَ السَّلَامَ،
أَنْ تُصَلِّيَ عَلَيَّ
مُحَمَّدٍ وَأَهْلِ بَيْتِهِ
وَأَنْ تُرِيَنِي مَيِّتِي
فِي الْحَالِ الَّتِي هُوَ
فِيهَا

And you will, Allāh willing, see him.¹³²

Notes

¹ The sequence in *Miftāḥ al-Falāḥ* starts with the 'Acts of Devotion from Dawn to Sunrise' as its first chapter. We have started with the 'Acts of Devotion from Bedtime' because in our experience, it is an easier sequence to follow if one is attempting to perform all the acts of devotions within one complete day whilst fasting.

² Sūrah an-Nabā, 78:9

³ Ghurar al-Ḥikam, ḥ. 1461

⁴ Al-Faqīh, 4/402 ḥ. 5865

⁵ Sūrah al-Baqarah, 2:255

⁶ Sūrah az-Zumar, 39:42

⁷ Sūrah adh-Dhāriyāt, 51:17-18

⁸ Sūrah as-Sajdah, 32:16-17

⁹ Al-Ikhtisāṣ, 218

¹⁰ Al-Kāfi, 5/84 ḥ. 1-2

¹¹ 'Ilal ash-Sharā'i, 1/295

¹² Al-Kāfi, 8/213/259

¹³ Ṣadūq, *Āmāli*, 2/452

¹⁴ Ṣadūq, *Āmāli*, 1/345; 'Uyūn Akhbār ar-Riḍā ('a), 2/69/320

¹⁵ Al-Khiṣāl, 67/229

¹⁶ Biḥār, 76/183/7

¹⁷ Thawāb al-A'māl, 1/35

¹⁸ Al-Faqīh, 1/64/469 ḥ. 1353; Biḥār, 76/182/6

¹⁹ The only exception is Sayyid ad-Dāmād who said that for sleep, tayammum is preferred instead of wuḍū but the first opinion is more reliable according to Shaykh Bahā ad-Din al-'Āmili (*Miftāḥ al-Falāḥ*).

²⁰ Sūrah al-An'ām, 6:160

²¹ Ma'āni al-Akhbār, 1/234; Ṣadūq, *Āmāli*, 37 ḥ. 5

- ²² Biḥār, 76/190/21
- ²³ Al-Khiṣāl, 140/613
- ²⁴ Al-Kāfi, 1/513-514, ḥ. 27
- ²⁵ Sūrah al-An'ām, 6:60.
- ²⁶ Shaykh 'Abbās al-Qummī, *Bāqiyāt aṣ-Ṣāliḥāt*, chp. 1, section 3, on "The Etiquette of Sleeping"
- ²⁷ In countries like the Middle-East where summer nights are very warm, it is common for people without air-conditioning to go up to the terrace and sleep under the open sky seeking cooler breeze.
- ²⁸ Biḥār, 76/210, ḥ. 23; Mustadrak al-Wasā'il, v. 5, p. 116, ḥ. 5468
- ²⁹ Ibn Ṭāwūs, *Falāḥ as-Sā'il*, chp. 30
- ³⁰ Sūrah al-Fātiḥah.
- ³¹ Al-Khiṣāl, 631
- ³² Al-Kāfi, 2/49/539 ḥ. 15
- ³³ Ṣadūq, *Āmāli*, 3/22
- ³⁴ Sūrah al-Ikhlāṣ
- ³⁵ Al-Faqih, v. 1 ḥ. 1356
- ³⁶ Sūrah al-Jahd
- ³⁷ Al-Kāfi, 2/623 ḥ. 14; Thawāb al-A'māl, p. 153, ḥ. 2; 'Uddat ad-Dā'i, p. 279. Miṣbāḥ al-Mutahajjid, p. 121. Majm'a al-Bayān, v.. 10, p. 810; al-Kaf'ami, *al-Miṣbāḥ*, p. 47. In *ad-Da'awāt* p. 218 ḥ. 591 it also adds, '... and Allāh will suffice for him with Munkar and Nakir.'
- ³⁸ Sūrah at-Takāthur
- ³⁹ Biḥār, 76/210, ḥ. 23; Mustadrak al-Wasā'il, 4/292 ḥ. 4719; al-Balad al-Amin, p. 33
- ⁴⁰ Sūrah al-Qadr
- ⁴¹ Al-Kāfi, 2/49/536 ḥ. 4
- ⁴² Sūrah al-Baqarah, 2:255-257
- ⁴³ Some have said the verse of Sakhra is only 7:54 and others have said it is 7:54-56, so we have included all three verses.
- ⁴⁴ Al-Kāfi, 2/49/539-540 ḥ. 16
- ⁴⁵ Sūrah Aal-I Imrān, 3:18
- ⁴⁶ Sūrah al-A'rāf, 7:54-56

- ⁴⁷ Or 'until it becomes clear to them that it [i.e. the Qur'ān, or Islām] (or he) [i.e. the Apostle] is the truth.'
- ⁴⁸ Sūrah Hā Mīm Sajdah, 41:53-54
- ⁴⁹ At-Tahdhīb, 2/175, ḥ. 699; al-Faqīh, v. 1 ḥ. 1355; 'Uddat ad-Dā'i p. 282; Thawāb al-A'māl, p. 134 ḥ. 1
- ⁵⁰ Al-Kāfi, 2/49/536 ḥ. 6
- ⁵¹ Sūrah al-Falaq
- ⁵² Sūrah an-Nās
- ⁵³ Or 'by those who restrain preventively,' that is, deter people from committing sins.
- ⁵⁴ Sūrah aş-Şaffāt, 37:1-10
- ⁵⁵ Sūrah aş-Şaffāt, 37:173-182
- ⁵⁶ Sūrah al-Hashr, 59:21-24
- ⁵⁷ Sūrah al-Anbiyā, 21:42
- ⁵⁸ Sūrah al-Baqarah, 2:285-286
- ⁵⁹ Al-Kāfi, 2/49/539-540 ḥ. 16; al-Faqīh, 1/480
- ⁶⁰ Al-Kāfi, 2/49/539 ḥ. 14; 'Ilal ash-Sharā'i, 2/589
- ⁶¹ Al-Kāfi, 2/49/535, ḥ. 1; al-Faqīh v. 1, ḥ. 1357; al-Kaf'ami, *al-Miṣbāḥ*, p. 45
- ⁶² The last part of this supplication: '*...whom You are holding by its forlock.... on a right path*' is drawn from the Qur'an, Sūrah Hūd, 11:56.
- ⁶³ Ibn Ṭāwūs, *Falāḥ as-Sā'il*, chp. 30 quoting from *Miṣbāḥ al-Mutahajjid*, p. 120
- ⁶⁴ Al-Kāfi, 2/49/537-8 ḥ. 9
- ⁶⁵ Ibn Ṭāwūs, *Falāḥ as-Sā'il*, chp. 30; *Mustadrak al-Wasā'il*, 5/44 ḥ. 5326
- ⁶⁶ Al-Kāfi, 2/49/536 ḥ. 2
- ⁶⁷ Al-Kāfi, 2/49/536 ḥ. 3
- ⁶⁸ Al-Kāfi, 2/49/536 ḥ. 4
- ⁶⁹ Al-Kāfi 2/49/538 ḥ. 10
- ⁷⁰ Al-Faqīh, v. 1 ḥ. 1352
- ⁷¹ Ibn Ṭāwūs, *Falāḥ as-Sā'il* from *Al-Balad al-Amin*, p. 33; *Mustadrak al-Wasā'il*, 5/44 ḥ. 5325

- ⁷² Al-Faqih, v. 1 h. 1351; At-Tahdhib v. 2 h. 435; Mustadrak al-Wasā'il, v. 5 h. 5324
- ⁷³ Al-Kāfi, 2/49/536 h. 6
- ⁷⁴ Sūrah ad-Dhāriyāt, 51:17
- ⁷⁵ Bihār, 76/217, h. 24
- ⁷⁶ At-Tahdhib, 2/335 h. 1384
- ⁷⁷ Misbāḥ al-Mutahajjid p. 127
- ⁷⁸ Sūrah Āl-i Imrān, 3:190-194
- ⁷⁹ The entire prescription from Imām 'Alī ('a) is reported in al-Khiṣāl, 140/625
- ⁸⁰ Al-Kāfi 2/49/538 h. 11
- ⁸¹ Al-Faqih 1/479 h. 1384
- ⁸² Al-Kāfi, 2/540, h. 17; 2/632 h. 21; al-Faqih v. 1 h. 1359 'Uddat ad-Dā'i, p. 280
- ⁸³ Sūrah al-Kahf, 18:110
- ⁸⁴ Al-Kāfi, 2/49/540 h. 18
- ⁸⁵ Bihār, 76/216, h. 23; Misbāḥ al-Mutahajjid, p. 133; Kanz al-'Ummāl, 15/348 h. 41326
- ⁸⁶ Miṣbāḥ al-Mutahajjid, p. 123; Bihār, 76/217 h. 24
- ⁸⁷ Sūrah al-A'rāf, 7:171
- ⁸⁸ Bihār, 76/210 h. 23; Mustadrak al-Wasā'il, 1/146, h. 221 and 5/40 h. 5314
- ⁸⁹ Al-Kāfi, 6/493, h. 1
- ⁹⁰ Ibn al-Athīr, *Nihāya*, 2/275
- ⁹¹ Khawanjūi's Commentary of *Miftāḥ al-Falāḥ*, p. 611
- ⁹² At-Tahdhib, 3/66
- ⁹³ At-Tahdhib, 2/105-106
- ⁹⁴ Al-Kāfi, 2/536 h. 6
- ⁹⁵ The word *khādīm* in Arabic can represent a male servant (*ghulām*) or a female servant i.e. maid (*jāriya*) and is applicable for both – *Miftāḥ al-Falāḥ*, p. 592.
- ⁹⁶ Al-Faqih, 1/320-321
- ⁹⁷ Al-Kāfi, 2/536-7, h. 7

⁹⁸ Some have opposed this notion that the Arabic conjunction particle *wa* does not enforce the order in which acts are done. They have argued that the verse “*irka’u wa ‘sjudu*” (‘bow and prostrate’) in Qur’ān 22:77 proves that *wa* does in fact restrict order otherwise it would be permissible to do *sujūd* before *ruku’*. But such an argument is flawed because the restriction to perform *ruku’* before *sujūd* does not come from the *wa* particle in this Qur’ān verse – it comes from other primary sources such as the ḥadīth of the Prophet (ﷺ), ‘pray as you see me pray’ (*ṣallu kamā ra’aytumūni uṣalli*) (Awālī al-Laālī, 1/198 ḥ. 8) or for example, when the verse ‘*Indeed Safa and Marwa are among Allāh’s sacraments*’ (Qur’ān, 2:158) was revealed, the Prophet (ﷺ) said, ‘start with that which Allāh has started with’ (*ibda’u bi mā bada’ Allāhu bihi*) (Kanz al-‘Ummāl, ḥ. 26137) meaning start the Sa’i from Safa because it is mentioned first. It would not have been necessary for the Prophet (ﷺ) to point this out if it was obvious from the conjunction particle ‘*wa*’ in the verse.

⁹⁹ Al-Kāfi, 3/342 ḥ. 9

¹⁰⁰ Shaykh ‘Abbās al-Qummī, *Bāqiyāt aṣ-Ṣāliḥāt*, chp. 1, section 1, on “Tasbiḥ Fāṭima az-Zahrā (‘a)”

¹⁰¹ Sūrah al-Aḥzāb, 33:41

¹⁰² Shaykh ‘Abbās al-Qummī, *Bāqiyāt aṣ-Ṣāliḥāt*, chp. 1, section 1, on “Tasbiḥ Fāṭima az-Zahrā (‘a)”.

¹⁰³ Ibid.

¹⁰⁴ Also called *miswāk*; a teeth-cleaning twig made from branches of the *Salvadora persica* tree (known as *arak* in Arabic and *peelu* in Urdu). Its bristles are sometimes softened in rose water. It has a long well-documented history and is reputed for its medicinal benefits. It also features prominently in Islamic hygienical jurisprudence.

¹⁰⁵ Sūrah al-Mujādilah, 58:10

¹⁰⁶ Al-Kāfi, 8/142 ḥ. 106; Mustadrak al-Wasā’il, 5/111 ḥ. 5456

¹⁰⁷ Al-Kāfi, 8/142, ḥ. 107; Mustadrak al-Wasā’il, 5/111 ḥ. 5457

¹⁰⁸ Tafsīr al-Qummī, 2/355-6

¹⁰⁹ Miṣbāḥ al-Mutahajjid, p. 127; Mustadrak al-Wasā’il 5/112 ḥ. 5458; Tafsīr al-Qummī, 2/356

¹¹⁰ Biḥār, 76/211 ḥ. 23; Mustadrak al-Wasā’il, 4/292 ḥ. 4718; Miṣbāḥ al-Mutahajjid, p. 121

- ¹¹¹ Biḥār, 76/211 ḥ. 23; Mustadrak al-Wasā'il, 5/45 ḥ. 5328
- ¹¹² Al-Kāfi, 2/49/536-7 ḥ. 7
- ¹¹³ Al-Kāfi, 2/624 ḥ. 21; Biḥār, 76/212 ḥ. 23
- ¹¹⁴ Sūrah al-Isrā, 17:110-111
- ¹¹⁵ Al-Amān, p. 131; ad-Da'awāt, p. 160 ḥ. 443. In other traditions, the word 'sword' occurs instead of 'theft'.
- ¹¹⁶ Al-Faqīh, v. 1 ḥ. 1360
- ¹¹⁷ Biḥār, 76/214, ḥ. 23; Mustadrak al-Wasā'il, 5/45, ḥ. 5327
- ¹¹⁸ Cf. Qur'ān, 11:56
- ¹¹⁹ Al-Kāfi, 2/49/536, ḥ. 5; al-Faqīh, v.1 ḥ. 1361; Miṣbāḥ al-Mutahajjid, p. 122; Miṣbāḥ al-Ka'fāmī, p. 47
- ¹²⁰ At-Tahdhīb, 2/117 ḥ. 240; al-Faqīh v. 1, ḥ. 1362; Thawāb al-'Amāl, p. 183, ḥ. 1
- ¹²¹ Sūrah al-Fāṭir, 35:41
- ¹²² Sayyid Mustafa al-Mūsawī, *Fawā'id al-Qur'ān*
- ¹²³ Sūrah al-A'rāf, 7:196
- ¹²⁴ Sūrah az-Zumar, 39:67
- ¹²⁵ Biḥār, 76/213 ḥ. 23; Mustadrak al-Wasā'il, 5/126 ḥ. 5488
- ¹²⁶ Miṣbāḥ al-Mutahajjid, p. 121; Mustadrak al-Wasā'il, 5/26, ḥ. 5487
- ¹²⁷ Al-Ash'ithiyāt, p. 248; Biḥār, 76/213 ḥ. 23
- ¹²⁸ Al-Kāfi 2/49/537 ḥ. 8
- ¹²⁹ Biḥār, 76/214, ḥ. 23
- ¹³⁰ Kanz al-'Ummāl, 15/346, ḥ. 41320
- ¹³¹ Biḥār, 76/215, ḥ. 23 and 53/330
- ¹³² Miṣbāḥ al-Mutahajjid, p. 22; Biḥār, 76/215, ḥ. 23

